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EDITORIAL.

"Peace" said Milton "hath her victories no less than War." The Tanjore Maharajah Serfoji's Saraswati Mahal Library is essentially an achievement of peace. The remarkable treasures of knowledge enshrined in this library are beyond the achievement of Hilter's Germany. That Germany which was wont to lead the research world and which has given us men like Goethe in Literature and like Max Muller and Winternitz in Oriental learning and philosophy, is now led into destruction and obscurantism by men whose minds are as dark as the centre of the earth. While during this frightful war men's sense of values inevitably changes and the functions and purposes of a library like ours are apt to be minimised if not forgotten there are yet one or two objects which we can keep before the public. The first and foremost object is that in fighting Nazism we are rescuing among many other precious things the world of scholarship of which this library is a beacon. The second object is that we strive to save from this shameless holocaust the flag of unfettered thought and of wisdom which the wise kings of Naik and Mahratta dynasties hoisted on this institution.

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We are glad to announce that the Gita Press, Gorakhpur, which has distinguished itself by numerous English and Hindi publications on Religion and Philosophy has made a gift to our library of one hundred and fifty-one books. The books cover a wide range of themes in devotional literature. We are greatful to the Gita Press, for this munificient gift. A list of these books will appear in the next issue of our journal.

THE PASPASA.

K. Madhava Krishna Sarma, M. O. L., Research Assistant, Adyar Library.

Among the large number of commentaries on the Astadhayayi, none excel Patanjali's effort in the sureness of the critical touch and in the unimpeachability of authority. Written in a language which is rendered unique by the combination of simplicity and vigour, and consisting mainly of dialogues which impart to it an absorbing interest saving it from the dryness that usually characterizes a Sastraic commentary, the Mahabhasya stands out from the rest of its kind, deserving richly the esteem in which it has always been held as the great commentary. An important feature of the work is that it explains many rigid and recondite Sastraic rules in terms of maxims derived from every-day life, which makes it higher and wider than a Sastraic commentary and enables it to throw a flood of light on the religious, social, political and various other aspects of contemporary life. All these excellences entitle it to the first place in the Hindu grammatical literature, as bringing out best their analytical acumen. Rightly goes the saying among the Pandits:

महाभाष्यं वा पठनीयं, महाराज्यं वा पालनीयम् ।

Patanjali's great genius has overshadowed Katyayana and attracted from all later commentators a greater measure of reverence than the latter. The classical language has since his days witnessed the palmy days of the beautiful Sanskrit poetry, has passed through the wearisome labyrinth of the later Sastraic discourses (especially the Nyaya works) and is approaching a stage at which, we can say with reservation and caution, its structure is in danger of being Vernacularised. In spite of all this, Patanjali is even to-day the authority *par excellence* on grammatical questions.

The language had undergone various internal and external changes in the time of Patanjali. There was a greater influx of corrupt words than in the time of Katyayana, which paved the path for later dialects. There was the necessity, on the one hand, of guarding vigilently against the repercussion of this tendecy to disregard the rules of grammar on any aspect of the Vedic pronounciation which had been handed down from generation to generation and preserved jealously intact with reverential care, and on the other, of bringing a the later linguistic developments within the scope of the (1)authoritative grammar and checking the further inrush of corrupt words to the extent possible.

Serious study of grammar had already begun, even in the time of Katyayana, to lose its charm and interest to the majority of students who after finishing their compulsory Vedic studies, hastened to the work-a-day world saying:

वेदान्नो वैदिकाः शब्दाः सिद्धा लोकाच्च लौकिकाः

We have known the Vedic words

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(1) तत्र वेदाङ्गत्वादेतद्व्याकरणाध्ययनपूर्वकप्रयोग एव धर्म इति प्रामाणिकाः
Udyota, Vol I, P. 67, Nirnaya Sagar ed.

from the Vedas and the spoken words from the empirical speech and there is thus no need for Vyakarana.

Hence the first question which Katyayana and Patanjali were called upon to answer was regarding the objects of the study of Vyakarana. In the introductions to their respective works we see both Katyayana and Patanjali explaining these purposes calling for a sound knowledge of grammar, the latter doing it very ably and convincingly with various instances.

Katyayana regards Vyakarana as a Dharma Sastra. His opinion is embodied in the following introductory Vartikas.

1 सिद्धेशब्दार्थसम्बन्धे लोकतो ऽर्थप्रयुक्ते शब्दप्रयोगे शास्त्रेण धर्मनियमो यथा लौकिक वैदिकेषु ॥

While common (empirical) speech teaches us about words used with a view to meaning, their meanings and the mutual relations of these two, it is the distinctive function of grammar to restrict speech to correct words (as distinguished from Apasabdas), such restriction (like many a Laukika and Vaidika one) always being fruitful of reward.

(2) इदानीं वार्तिककारः शास्त्रस्य नियम विधिरूपतया सार्थक्यमाह सिद्धेशब्दार्थे.........। लोकादेव हि प्रथमव्युत्पत्तिः । ततश्च लोकादेव शब्दे अर्थे तयोः सम्बन्धे च सिद्धे अर्थबोधनाय शब्दप्रयोगे ऽपि प्रसक्ते गवादय एव प्रयोक्तव्या न तु गाव्यादय इति नियमार्थं शास्त्रम् । नियम फलं तु धर्मः ॥

One difficulty which this generalisation offers is that it does not cover words which are not in use and whose meanings therefore cannot be learnt from speech. Katyayana says that this difficulty is unreal, as no word can be said to be not in use so long as the object which it denotes continues to exist.

2. असत्यप्रयुक्त इति चेन्नार्थे शब्दप्रयोगात्।

When the objector (Purvapaksavadin) points out to the Vartikakara that words can fall out of use since it is possible for synonyms and convertible terms to elbow them out of use—

3. अप्रयोगः प्रयोगान्यत्वात्—

he says 4. अप्रयुक्ते दीर्घसत्रवत् ।

That is, grammar as a science has to take these words also into account even as ritualistic science includes obsolete rituals within its treatment. The range and variety of language are such that unless we exhaust the whole of it, it is sheer folly to brand one word as obsolete and another as not.

5. सर्वे देशान्तरे ।

Patanjali:

महान्हि शब्दस्य प्रयोगविषयः । सप्तद्वीपा वसुमती त्रयो लोकाश्चत्वारो वेदाः साङ्गाः सरहस्या बहुधा विभिन्ना एकशतमध्वर्युशाखाः सहस्रवर्त्मा सामवेद एकविंशतिधा बाह्वृच्यं नवधाथर्वणो वेदो वाकोवाक्यमितिहासः पुराणं वैद्यकमित्येतावाञ्शब्दस्य प्रयोगविषयः । एतावन्तं शब्दस्य प्रयोगविषयमननुनिशम्य सन्त्यप्रयुक्ता इति वचनं केवलं साहसमात्रम् ॥

(2) Sabdakaustuba, Vol. I., p, 29 (Chowkhamba ed.)

Katyayana then questions whether it is the knowledge of Sabdas or their use that is attended by merit and points out the fallacy in either of the two cases when they are taken individually.

If it is the knowledge of Sabdas that leads to 'Dharma', it has the danger of leading us equally far or even (3) further to its opposite (the Adharma), as a knowledge of Sabdas is impossible without the knowledge of Apasabdas which is invariably incidental to it.

No doubt, the second alternative is in accordance with the Sruti ते असुराहेलयो हेलय इति कुर्वन्तः पराबभूवुः (i. e. the Asuras who said हेलयः instead of हेरयः lost the battle), which enjoins restriction in the use of words—

6. आचारेनियमः and not in the knowledge of them, but it involves the absurdity of the whole world being led to merit:

8. (4) प्रयोगे सर्वलोकस्य

Katyayana therefore strikes a golden mean:

9. शास्त्रपूर्वके प्रयोगे ऽभ्युदयस्तत्तुल्यं वेदशब्देन ।

The employment of Sabdas with and according to Sastraic knowledge (of Pratyaya and Prakrti) brings merit, as does the study of Vedic Sabdas or the performance of rituals enjoined by them (Vedic Sabdas).

वेदः शब्दो यस्यार्थस्य स वेदशब्दः । तस्य यथा ज्ञात्वानुष्ठानं तथा शब्दानामपि प्रकृत्यादि विभागज्ञानपूर्वकः प्रयोग इत्यर्थः ॥

(Kaiyata)

The argument advanced by Katyayana in discarding the first alternative involves a difficulty. In the domain of Dharma it is Sabda (5) that receives and deserves primary consideration and not inference. (6) Verbal testimony is the first and foremost means of knowledge (Pramana) for the Vaiyyakaranas and it cannot be on a par with inference which is less valuable to them. Moreover, a knowledge of Sabdas may not invariably be accompanied by a knowledge of Apasabdas of the same nature and degree of reality and logic may not grant this claim of Katyayana. Even the incidental knowledge of Apasabdas of a very general kind (it being only what is not a Sabda is an Apasabda), which is sought to be established as an invariable concomitant of Sabdajnana, depends upon the latter for its very sustenance and thus cannot disturb the value of its own subsistence and *locus standi*.

Katyayana thus earns an intelligent snub from Patanjali who holds quite a different view regarding Apasabdas and turns down the contra-positive suggested by Katyayana.

Says he:

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(3) अथवा भूयानधर्मः प्राप्नोति । भूयांसो ऽपशब्दा अल्पीयांसः शब्दाः । एकैकस्य शब्दस्य बहवो ऽपभ्रंशाः तद्यथा गौरित्यस्य गावी गोणी गोपोतलिकेत्येवमादयो ऽपभ्रंशाः ॥ Patanjali on Vartika 6.

नैष दोषः । शब्दप्रमाणकावयम् । यच्छब्द आह तदस्माकं प्रमाणम् । शब्दश्च शब्दज्ञाने धर्ममाह । नापशब्दज्ञाने ऽधर्मम् । यच्च पुनरशिष्टाप्रतिषिद्धं नैव तद्दोषाय भवति नाभ्युदयाय । तद्यथा—हिक्कितहसितकण्डूयितानि नैव दोषाय भवन्ति नाभ्युदयाय ॥

(Vol. I, p. 11, Kielhorn's ed.)

Patanjali accepts the first alternative, viz. ज्ञाने धर्मः—and clears the objections raised against it:

अथवा पुनरस्तु ज्ञान एव धर्म इति ।

The Sruti एकः शब्दः सम्यग्ज्ञातः etc., says only that the knowledge of Sabdas leads to Dharma: it does not condemn the knowledge of Apasabdas as sinful. An action like sobbing, laughing or scratching which is neither ordained nor prohibited by thê Sastra, leads neither to Abhyudaya nor to Adharma. Or the knowledge of Apasabdas is only a necessary means of attaining the knowledge of Sabdas and not an end in itself. It is an auxiliary to the main viz., Sabdajnana and cannot(7) possess an object independent of that of the main; and when the Sruti says शब्दज्ञाने धर्मः, by Sabdajnana it means the knowledge of Sabdas acquired through the necessary precedent, namely, the knowledge of Apasabdas which have to be eliminated from the former.

(8)Even granting for argument's sake that the knowledge of Apasabdas, though incidental and auxiliary to the main, is fraught with its own Adharma, he who knows sabdas suffers naught, as the Adharma will be washed away in the end by the Dharma which is the main purpose and goal. He who knows the Sabdas is like him who whilst sinking a well acquires mud and mire on his body which he later washes clean in the pure water obtained in the end.

A similar topic is discussed by Patanjali under

यस्तु प्रयुङ्क्ते कुशलो विशेषे शब्दान्यथावद्व्यवहारकाले ।
सो ऽनन्तमाप्नोति जयं परत्र वाग्योगविद्दुष्यति चापशब्दैः ॥ Vol. I, p. 2.

where he concludes that it is the ignorant that sin knowing only Apasabdas and not the others who seek protection under knowledge.

Cf. विज्ञानं तस्य शरणम् ।

The Udyota on this informs us that tradition ascribes this verse to Katyayana. As regards the Vartika आचारे नियमः Patanjali says that the Vedic restriction न म्लेच्छितवै etc., which is given in a ritualistic context is confined to religious or sacrifical occasions and does not apply to secular speech. In this connection Patanjali (9)quotes a Vedic legend in which two learned Rsis are reported to have said यर्वाणस्तर्वाणः instead of यद्वानस्तद्वानः while they were not engaged in sacrifical performances. They thereafter came to be known as Yarvanastarvanas. Bhattoji Diksita in his Sabdakaustubha (10) summarises Patanjali's view as follows:—

तत्रेदं भाष्ये सिद्धान्तितम् । याज्ञे कर्मण्येवायम् । न म्लेच्छितवायित्यस्य क्रतुप्रकरणे पाठात् । क्रतुप्रयोगाद्बहिस्तु अपशब्दं प्रयुञ्जानो न दुष्यति ।

4. Patanjali good-humouredly asks Katyayana why he is jealous of the whole world being led to merit: कश्चेदानीं भवतो मत्सरो यदि सर्वो लोको ऽभ्युदयेन युज्येत?

5. एकः शब्दः सम्यग्ज्ञातः शास्त्रान्वितः सुप्रयुक्तः स्वर्गे लोके कामधुग्भवति ।
See Kaiyata, Vol. I, p. 65, N. S. ed.

6. तथा धर्मजनकज्ञानविपरीतत्वात् तद्विपरीतजनकत्वेनापशब्दज्ञानादधर्मप्राप्तिः ॥
Udyota, Vol. I, p. 66, N S. ed. Cf. Vakyapadiya, Brahmakanda, verses 30 ff.

In the following statement of Prof. Chakravarthi, Patanjali must be understood as giving the view of Katyayana and not his own. (11) "Though the correct sanskrit forms, says Patanjali, as well as the corrupt words are equally expressive of sense, it is only the correct ones that are attended with religious felicity."

From this we conclude that Patanjali who allows Apasabdas in secular utterance is a shade more tolerant than Katyayana towards them. This, then is the most important difference in view between the two, which we will do well to remember. This comparison does not in any way belittle the magnificent achievements of Katyayana whom linguistic history will undoubtedly record as the greatest grammarian between Panini and Patanjali. The difference is due probably to the centuries which part Katyayana from Patanjali and which witnessed the lowering of orthodoxy's colours.

In giving the objects of Sabdanusasana Patanjali concerns himself mainly with the Vedas, because according to him it was needed more for the protection of these than for that of anything else.

(12) रक्षोहागमलघ्वसन्देहाः प्रयोजनम् । रक्षार्थं वेदानामध्येयं व्याकरणम् । लोपागमवर्णविकारज्ञो हि सम्यग्वेदान्परिपालयिष्यति ॥

……..प्रधानं च षडङ्गेषु व्याकरणम् ॥

It is not unreasonable to conjecture that the elevation of the Astadhyayi to the Vedanga rank happened long after Panini's time when it came to be studied more and more for purposes of preserving the Vedas. Unlike other Vedic auxiliaries this was not (13) exclusively a Vedanga by intention since it came from Panini who wrote for both the languages. All the auxiliaries except the Astadhyayi were connected solely with the Vedas in their beginning. Panini concentrated more on the spoken language of his time. This explains why the account of the Vedic language given by him, in spite of his having hundreds of Sutras dealing with them (14) "is anything but comprehensive."

This conclusion receives further confirmation when we see that it was at a later period that the six different sciences were grouped together under the common designation of Vedangas. The common term by which Manu refers to them in 3.134 is 'Pravacanas. In the Chandogya Upanisad(15) there is given a list of the then subjects of study. Vyakarana and Siksa also find a prominent place in it. But the Vedangas are not mentioned as such. Even Panini, (16) while accounting for words like Kramaka, siksaka, etc., does not hit at the existence of any such distinct group in his time.

It is interesting to note that Vyakarana is treated in various ways by various authors. Katyayana (as we have seen above) regards it as a Dharma Sastra. To him the pronounciation of Sabdas as laid down by the rules of Vyakarana is attended with religious felicity, like the performance of Vedic rituals. Many of

(7). Cf. the Nyaya:
यदेकस्मादपूर्वं तदितरत्तदर्थम् etc., See Udyota, p. 65. and the Tantra Vartika:
सम्बद्धयोश्च धर्मत्वं यद्येकस्यावधार्यते ।
तदेतरत्तदर्थत्वान्न धर्मत्वेन गम्यते ॥ (Adhi i. 3. 8) p. 196, Ben. Sans Series.

his Vartikas draw an anology between Vyakarana and Dharma Sastra, not to speak of the introductory ones with which we have already dealt.

Cf. नान्यपवृक्तस्यावयवे तद्विधिर्यथा द्रव्येषु ।

Patanjali: तद्यथा द्रव्येषु 'सप्तदशसामिधेन्यो भवन्ति' इति न सप्तदशारत्निमात्रं काष्ठमग्नावभ्याधीयते । Aksarasamamnaya 3—4 (V-9) (p. 25).

अनुकरणं शिष्टाशिष्टप्रतिषिद्धेषु यथा लौकिक वैदिकेषु ।

A. S. 2, 3. (V. 8.)

धर्मशास्त्रं च तथा etc., P. 1, 2, 64, V.39.

The following one makes his attitude explicit.

सिद्धे तु धर्मोपदेशने ऽवयवविज्ञानाद्यथा लौकिक वैदिकेषु। Patanjali: सिद्धमेतत् । कथम्? धर्मोपदेशनमिदं शास्त्रम् V. 5, P. 6. 1. 84. Patanjali regards it as the supreme Vedanga. To him the study of Vyakarana, like that of the Vedas, is a religious duty, a Nityakarma whose object cannot be questioned.

(17) ब्राह्मणेन निष्कारणो धर्मः षडङ्गो वेदो ऽध्येयो ज्ञेय इति। प्रधानं च षडङ्गेषु व्याकरणम् ।

All these objects of the Sabdanusasana enumerated by Patanjali resolve, in a searching analysis, to nothing more than the preservation of the Vedas whose study itself is a Nityakarma.

Bhartrhari speaks of It as an Agama, Vedanga and also as a smrti.

(18) यः पतञ्जलिशिष्येभ्यो भ्रष्टो व्याकरणागमः।

(19) प्रथमं च्छन्दसामङ्गं प्राहुर्व्याकरणं बुधाः ।

(20) साधुत्वविषया स्मृतिः ।

(21) Kumarila in his criticism of Patanjali shows some grudge against its being called the supreme Vedanga and treats it as only a smrti.

It may also be pointed out that (22) Nagesa hails the Aksarasamamnaya as a revelation. Of all these, views only Patanjali's has gained wide currency.

Patanjali gives another set of examples (i. e. objects) which are perhaps stock ones culled from earlier works. This is suggested by his reference to them as (23) इमानि च भूयः (these are again) and also by his saying: (24) तेभ्य एवं विप्रतिपन्नबुद्धिभ्यो ऽध्येतृभ्य आचार्य इदं शास्त्रमन्वाचष्ट इमानि प्रयोजनान्यध्येयं व्याकरणमिति ।

Kaiyata and Nagoji(25) read in the term 'Acarya' with great difficulty a supposed reference to Patanjali. In fact all these which are covered by the five given by Patanjali can be only a Prapanca (a further explanation) of the former ones. The two commentators(26)also make among these the distinction as important ones and unimportant ones.

(27) It might have been customary

8. तुष्यतु दुर्जन इति न्यायेनापशब्दज्ञानस्य विपरीतत्वमात्रेण धर्मसाधनत्वमभ्युपगम्यापि भाष्ये समाभ्यन्तरमाह । Udyota, Vol, 1, p. 68.
9. P. 11. 10. P. 35.
11. Philosophy of grammar, P. 35.

with grammatical teachers who preceded Patanjali to detail these instances with these interpretations, some of which give a (28) spiritualistic colour to the speculations of grammar", and Patanjali might have only followed suit. Hence the charge of misinterpretation brought against Patanjali by Kumarila in the Vyakarnadhikarana of his Tantravartika is not well justified.

If Patanjali was the first grammarian to give "a spiritualistic colour to the speculations of grammar", Katyayana was the first to give them a ritualistic one. Many of these slokas quoted by Patanjali expound rather a ritualistic view and the interpretation of these given in the Mahabhasya is in all probability, pre-Patanjalian.

Cf. (29) दुष्टः शब्दः स्वरतो वर्णतो वा मिथ्याप्रयुक्तो न तमर्थमाह ।

स वाग्वज्रो यजमानं हिनस्ति यथेन्द्रशत्रुः स्वरतोऽपराधात् ॥

Some are introduced by Patanjali with the words: याज्ञिका पठन्ति. The fourfold division of the words given in the RKS. चत्वारि शृङ्गा: and चत्वारि वाक्परिमिता is undoubtedly both pre-Paninian and non-Paninian (30).

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12. P. 1.

13 "But as this (Panini's) great work only treats of Vedic grammar exceptionally, this Vedanga (Vyakarana) is more properly identified with the lost grammatical Sutras which preceded Panini,' says Monier Williams in his Dictionary, p. 964, Col.3.

14. Macdonell, Vedic Grammar, p. 1.

15. 7. 1.

16. क्रमादिभ्यो वुन् 4. 2. 61.

17. P. 1. Kumarila has pointed out that this is not a Vedic quotation. So, let it not be understood that the Vedangas as such were known even in the Vedic age. Cf. Udyota, Vol. 1, p 22.

तथा च सन्ध्योपसानादिवत्साङ्गवेदाध्ययनतदर्थज्ञानरूपोऽयं धर्मो नित्य इति फलितम् । यथा नित्यस्याकरणे प्रत्यवायस्तत्करणे च तदभावः, तथा व्याकरणाध्ययनस्यानुष्ठाने ऽनुष्ठाने च बोध्यम्.

18. See Vakyapadiya, 2,488.

19. Ibid, 1, 11.

20. Ibid., 1-29.

21. Vide Vyakaranadhikarana in Tantra Vartika, Jaimini 1, 3, 18, 26, pp. 190-140 Ben. ed.

22. See Laghusabdendusekhara, Part I, p. 6, Kasi S. Series.

23. p. 2.

24. p 5.

25. See Pradipa and Udyota, p. 25.

26. Ibid pp. 25—26.

27. See Nirukta, Parisista, 13-1-6—7, see also Sayana on R. V. I. 164, 45 and IV, 58, 3 for various interpretations.

28. See Krishnamachariar, A History of Classical Sanskrit Literature, Introduction, p. 84.

29. See pp. 2 and 4.

30. Panini adopts a morphological classification: सुप्तिङन्तं पदम् (1-4-14).

The Text re-constructed from the Commentary of Harivamsasaracharita is continued.

२१

तथेति गत्वा सह तैर्बभाज हरिः सभां मेरुशिखाविभूषाम् ।
सर्वस्य सारांशमुपाददानो यां निर्ममे कामचरीं सुमेरुः ॥

२२

तन्मध्यसिंहासनभाजि विष्णौ समेत्य सर्वे विबुधाः प्रणेमुः ।
प्रचोदितः पद्मभुवा नभस्वान् माशाङ्किकस्तत्र चचार मन्दम् ॥

२३

देवान्नियुज्यावतरीतुमुर्व्या मात्मावताराय कृता विधात्रा ।
अभ्यर्थनोक्तीरभिनन्द्य सद्यस्तिरोदधेऽसौ सकलान्तरात्मा ॥

२४

अथावतीर्णेष्वमरेषु दैत्यभारं विलम्बासहया धरित्र्या ।
विज्ञापितः प्राप तया विधाता सुरैश्चदुग्धाब्धिशयं मुकुन्दम् ॥

२५

अथालुलोके विधिरापगेशमुद्यान्तो मग्नेरुदकेन्धनस्य ।
आवास नीडं पततां गिरीणामापीडपुष्पापवनं पुरारेः ॥

२६

अमन्दरक्लिष्टसुधोपयोगादनीलकण्ठं च हरं विदद्भिः ।
अन्तर्हसद्भिर्हरिमेकरत्नसन्तुष्टमुत्कृष्टमणीखनिद्भैः ॥

२७

मन्थाद्रिसंघट्टमहावराहविक्षेपणाद्व्यसनानाभिज्ञैः ।
कोणेऽपि कुत्रापि सुखं वसद्भिराकीर्णमम्भोनरवंश वृद्धैः ॥

२८

तटीनिकुञ्जैर्धृतफेनपुञ्जैः समन्वितश्वेतपटीकुटीरैः ।
विश्वत्रयत्रातृविनिर्गमायबहिर्निवेशानिवभावयन्तम् ॥

२९

महापगाः संक्रमितप्रवालमणीमुखाङ्काः स्फुटफेनहासैः ।
संवेशयन्तं स्वरसोपभोगश्रमालसा वीचि भुजोपधाने ॥

३०

महेश्वराज्ञावचसानिरुद्धं मन्त्रेणभोगीन्द्र मिवास्वतन्त्रम् ।
उदश्चितन्यञ्चित वीचिभोगमुद्यन्मरुत्फूत्क्रियमुन्नमन्तम् ॥

३१

तस्मिन् सितद्वीपललामधाम जगाम धाता जगदीश्वरस्य ।
प्राग्द्वारि सेवां प्रतिपालयद्भिः प्रत्युद्गतः प्रांजलिभिर्मुनीन्द्रैः ॥

३२

वेदान्तवत्तत्र सुदुर्विगाहे विलङ्घ्य धाता विविधाङ्ककक्ष्याः ।
सैद्धान्तिकः पक्ष इव प्रपेदे प्रसेदिवांसं परमं पुमांसम् ॥

३३

आघ्राय गच्छन्ननुभूतपूर्वं नालीकभू नाभिसरोजगन्धम् ।
शुश्राव हृष्टः श्रुतिमागधीनां चक्रायुधोद्बोधनचारुवादान् ॥

३४

आसाद्य शय्यागृहमादितेया धात्रादिमास्तं ददृशुर्मुकुन्दम् ।
अभ्यस्तपीताम्बरकौस्तुभादिविन्यासमाविष्कृतबोधनिद्रम् ॥

३५

पराशरव्यासमुखेषु सौखप्रासुप्तिकेषु प्रथितप्रसादम् ।
पादाब्ज संवाहकृतः कुचाग्रं परामृशन्तं प्रपदेन लक्ष्म्याः ॥

३६

अपाङ्गविक्षेपकलाविलासैरपाकृताशेष भवादितापम् ।
शृङ्गी सुवर्णद्युतिभिर्विचित्रविद्युत्प्रकाशैरिव वारिवाहम् ॥

३७

पुरःस्थितेनांजलिबन्धपूर्वं विनीतिभाजा विनतासुतेन ।
उदीरयद्भिर्जयशब्दमुच्चैरुपासितं हेतिभिरप्युदारैः ॥

३८

निषेदिवांसं निजभोगरत्नरुच्या बहिः कंचुकिते महत्या ।
स्वच्छे भवच्छेत्तुरुपासकानां हृदीव भोगे भुजगेश्वरस्य ॥

Mangalacharanam for Sri Sankarasutra Bhashya.

(By A. V. Gopalachariar M. A. B. L.)

The opening sentence of Sri Sankara's Bhashya on the Brahma Sutras begins with the compound word Yushmadasmapratyayoh. The opening sentence states that the identification of the 'I' with the 'not-I' is supremely absurd just like the identification of light with darkness. The next sentence states that though so inconceivably absurd, this most unthinking and stupid identification is universally happening in all seriousness every moment in everyday life. It is an invariably accepted rnle among Sanskritians in fact among all Hindu writers-that a book must open with a benediction. Sri Sankara's Sariraka Bhashya is one of the greatest works in the world's literature and is a model of all that is best in Sanskrit thought and culture. The author was a Jagat Guru—a world teacher—who must set good examples to the world, reverentially looking to him for guidance. Panini who is called Aryavara, the great Aryan, by the commentators on Jaimini's Mimamsa opens his great Sutra grammar with the word Vriddhih. Vriddiradaich, is his first Sutra. For the sake of securing an auspicious opening for his great Sastra, he did not mind violating the peremptory Shastraic rule of putting the uddesya (subject) first, and the Vidheya (predicate) after. Uddesyam Poorvam Vidheyam param, is the rule. In conformity with that rule the first Sutra prescribing the technical name Vriddhi should run as Adaich Vriddhi in the same way as the next sutra prescribing guna samgna runs as Adengunah. Patanjali, the great Bhashyakara of Panini, makes a beautiful apology for the violation of a shastraic rule at the very opening of a great Shastra work. 'Let this one breach be excused as the Acharya has to open with an auspicious word for securing mangalam to his work and to succeeding generations of the readers of his Shastra which is an anga of the Vedas.' The word Vriddhih and the ideas conveyed by it are very auspicious. Panini invokes the blessing of ever increasing prosperity and greatness for his Shastra and its devoted readers for all time. The principal purpose of the Sabda Brahman is to reveal the Parabrahman and the Sadhanas leading to the attaining of union with It. We should like to point out one other beautiful idea which must have been present in the mind of Panini in opening his Shastra with the word Vriddhih. Vriddhi is the meaning of the roots Briha and Brihe from which the word Brahman is derived. Briha Brihe Vriddhau, is Panini's Dhatupatha, 'Greatness beyond limit''‘Limitless expansion in every respect'' 'Greater than all in every way'. are the meanings of the word Brahman as interpreted by Yaska, the great author of the Nirukta, which is also a Vedanga. 'Infinitely great and making others (seekers and realisers) infinitely great like itself.' are two

meanings given for the word by a Sruti Brihati Brahmayati Tasmat Uchyate Param Brahma. Sri Sankara states in his Bhashya on the first Sutra itself that an examination of the meaning of the word Brahman will itself give us an idea of the Parabrahman and its immeasurable greatness and glory. The opening word Vriddhi clearly calls to our mind the word Brahman—the root meaning of which word is Vriddhi according to the Dhatupatha. What could be more auspicious than the word Vriddhi which at once brings to the reader's mind the Parabrahman of unlimited greatness which is the mangala of mangalas. Mangalanamcha Mangalam. The Brahma-Sutrakara himself opens his Sutras with the word Atha which by its very sound is declared to be very auspicious, although the word may not connote any Mangala sense. Would the great Bhashyakara of the Brahma Sutras who is at great pains to find a Mangala opening for his Sutrakara, have neglected to open his Bhashya—a spiritual and classical work which will for ever command the world's admiration-with Mangalam.

The commentators of Sri Sankara were fully alive to the necessity for finding a Mangalam in the opening compound word. In that compound word Asmat Pratyaya connotes the pratyak, the innermost self, the Paramatman. The commentators say that by this express reference to the Paramatman in the very first compound word, the Bhashyakara intended and accomplished a good Mangalacharanam. This does not seem to be altogether satisfying. Yushmat Pratyaya is the opening word in that compound word. It connotes the 'not-self' the Anatma.

The charge of not opening with a Mangala Sabda would still be open. Yushmat Pratyaya is compared to Tamas (darkness) in this opening sentence. Would the great Bhashyakara have exposed himself to the charge of opening his great work with an inauspicious word? The way out of the difficulty appears to us to lie on the surface. Twam is Yushmat and Aham is Asmat. There is a great Sruti in which Twam is the Deity (Paramatman) addressed by the upasaka and Aham is the devotee Twam Va Aham Asmi Devate Aham Vai Twam Asi is the Jabala Sruti. Both Twam and Aham are Atmas there. In this manner the great Bhashyakara very cleverly suggests the idea of the Paramatman by the very first word of the Bhashya by referring the reader to the Jabala Sruti.

His objects are more than one. This secures the best Mangalam for his great work. He also suggests at the very beginning the most important purpose of the Brahmasutras and his Bhashya thereon. The purpose is the attainment of Avibhaga with Brahman, constant repetition of the mental process of fusion of the two Atmans in the manner prescribed by the Jabala Sruti which is an indispensable factor in all Brahmopasanas which are for this very reason called Aham Graha Upasanas will lead to the goal of Aviabhaga.

Sagunopasanas, in which this is an important factor, and Nirguna

Dhyana are both prescribed as Sadhanas according to Sri Sankara. In fact as Sri Appayya Dikshitar points out, the Sutras mostly deal with the Saguna Brahman and the methods of Its upasana. The Mahavakyas 'Tat Twam Asi,' 'Aham Brahma Asmi,' 'Tat Yo Aham So Asau, Yo Asau Soham Asmi,' also emphasise the necessity for the constant mental revolving of this Vyathihara (interchange) of the two Atmans. The sadhaka must rid himself of all his ugliness and selfishness and practise godliness (the sense of universality). How else can he dare to approach the universal God and enter into Him or pray for the entry of God into himself? How durst he think of fusion or contact with the divine without assimilating his own nature to God's nature? As Sri Sankara points out in his commentary on the Sutra 'Vyatiharo Visimshanti,' the Jabala sruti meaning 'Oh my God surely thou art I, and I am thou' or 'Oh my God, surely I am thou and thou art I,' the mutual fusion will gradually lead to complete union.

The first two sentences of the Bhashya contain clear indications of calling to the reader's mind this great favourite sruti of the Bhashyakara. In fact the two sentences are full of words ringing with the Sruti. The order in which the words Yushmut and Asmat are placed in the opening of the Bhashya is exactly the order in which the words twam and aham are placed in the first part of the Jabala sruti. Anyonyasmin Anyonyatmakatam in the second sentence of the Bhashya clearly echo the idea of sucessive identification of the one with the other in the inverse order inculcated by the Jabala Sruti although the identification of Yushmat and Asmat actually meant by the words of the Bhashya is super-imposition of the Anatma in the Atman, whereas the identification of Twam with Aham in the Jabala sruti is the ultimate truth according to Sri Sankara. The choice of the word Yushmat instead of Idam (pratyaya) would also confirm the intention of the author to indicate this Sruti by Dhwani (suggestion).

The opening words of the Bhasya have the effect of clearly calling to the readers' mind the words of the Jabala sruti. As Sri Sankara says Mangalams may be accomplished by words by mere sruti (sound) although their meaning in the context may have nothing to do with a mangala-charanam. Sri Sankara draws attention to the repetition of the statement of the idea of identity between the two atmans in two orders and says 'the object of this sruti is to emphasise doubly the truth of the identity.' 'Anyonyatmatwam between the devotee and the pupil should be continuously and passionately meditated upon' says the Ratnaprabha commentary on the Bhashya. The same word 'Anonyatmakata' is used in the second sentence of the Bhashya. By calling to our mind this Jabala sruti which emphasises what is known as Ahamgraha in upasanas, Sri Sankara wishes to point out at the very opening of the Sutra Bhashya that fusion with the Anatman which is practised in eveyday life is the root of Samsara whereas fusion with the paramatman if passionately cultivated, is the way to perpetual freedom.

The word 'paramahamsa' connoting the highest ideal of Sanyasam is explained as being made up of the sentence 'param, aham, sah,' meaning 'ultimately He is I', or 'My ultimate is He', or 'I am none but He'. The opening of the Advaita Bhashya with a reminder of the Jabala sruti would surely by very appropriate. For the Gita Bhashya a purana sloka beginning with Narayana is placed at the beginning. Thereby the Bashyakara not only secures a mangalam for that work but also literally fulfils the rule of making Narayana Namaskaram before the utterance of the Mahabarata, Gita being a part of the Mahabarata.

Mathamatics and Astronomy *(Continued)*.

BY

M. B. SANKARANARAYANA SASTRI

VYAKARANA PROFESSOR

SANSKRIT COLLEGE, TIRUPPUNITHURA.

In the last article, it is proved beyond doubt that Algebra was very much known by ancient Mathematicians.

Now, I wish to prove that not only they knew Algebra, but also, Geometry and its application very well. Most of the technical words in geometry are found in our ancient mathematical works.

Triangle=त्र्यस्रं. Side=भुज. Vertical side=कोटि. Angle=कोण. Hypotenuse=कर्ण. Base=भूमि. Altitude=लंब. Area=फलं. Quadilateral=चतुरश्रं. Half the sum of the sides=S=सर्वदोर्युतिदलं. Diameter=व्यासः. Circumference=परिधि. Chord=ज्या. Arc=चाप. Circle=वृत्तं. Area of surface=पृष्ठफलं. Volume=घनफलं. Difference of squares=वर्गान्तरं. Square=वर्गं. Square root=वर्गमूल. Cube=घनं. Cube-root=घनमूलं. Sum of squares=वर्गयोगः. Surd=करणी. Any rectilineal figure=क्षेत्र. Product=वध=घात.

The following question about quadrilateral is found in Leelavati, one of the works of Bhaskaracharya.

क्षेत्रे यत्र शतत्रयं क्षितिमितिस्तत्वेन्दुतुल्यं मुखं
बाहू खोत्कृतिभिः शरातिधृतिभिस्तुल्यौ च तत्र श्रुती ।
एका खाष्टयमैस्समातिथिगुणैरन्याथ तल्लंबकौ
तुल्यौ गोधृतिभिस्तथाजिनयमैर्योगाच्छ्रुवोलंबयोः ॥
तत्खंडे कथयाधरे श्रवणयोर्योगाच्च लंबाबधे
तत्सूची निजमार्गवृद्धभुजयोर्योगाद्यथास्यात्ततः ।
ताबाधं वद लंबकश्च भुजयोः सूच्याः प्रमाणे च के
सर्वं गाणितिक प्रचक्ष्व नितरां क्षेत्रेऽत्र दक्षोसिचेत् ॥

ABCD is a quadrilateral whose sides, altitudes and diagonals are given.

AD=300 yds. BC=125 yds. AB=195 yds. CD=260 yds. BF=189 yds. CE=224 yds. AC=280 yds. BD=315 yds.

(1) State, the sections of the diagonals and altitudes from the meeting point of the diagonals and altitudes to the base,

(2) the segments of the base from the meeting point of the altitudes and the base to the meeting point of the base and sides,

(3) the perpendicular distance from the meeting point of the diagonals to the base,

(4) the similar distance from the meeting point of the sides produced to the base,

(5) the segments of the base cut by these perpendiculars.

So, we have to find out AF, AG, FG, ED, EH, DH, KL, AL, LD, PM, MD, AM.

Through A and D, perpendiculars AN and DO are respectively drawn to the base AD and through C, CQ is drawn parallel to AB. The diagonals, AC and BD meet at K from which perpendicular KL to the base AD is drawn AB and DC are produced and they meet at P from which perpendicular PM, to the base AD is drawn.

$AF=\sqrt{AB^2-BF^2}=\sqrt{(195)^2-(189)^2}=48$ yds.

$ED=\sqrt{CD^2-CE^2}=\sqrt{(260)^2-(224)^2}=132$ yds.

In the similar Δs. AGF, ACE.

$\frac{AG}{AC}=\frac{AF}{AE}$, $\frac{FG}{CE}=\frac{AF}{AE}$

$\therefore AG=\frac{AC\cdot AF}{AE}=\frac{280\times 48}{168}=80$ yds. $\therefore AD-ED=AE=168$ yds.

$\therefore FG=\frac{CE\cdot AF}{AE}=\frac{224\times 48}{168}=64$ yds.

In the similar Δs, DHE, DBF

$\frac{DH}{DB}=\frac{DE}{DF}$. $\frac{EH}{FB}=\frac{DE}{DF}$

$\therefore DH=\frac{DB\cdot DE}{DF}=\frac{315\times 132}{252}=165$ yds. $\therefore AD-AF=DF=252$ yds.

$EH=\frac{FB\cdot DE}{DF}=\frac{189\times 132}{252}=99$ yds.

In the similar Δs, ACE, AOD.

$\frac{OD}{CE}=\frac{AD}{AE}$ $\therefore$ $OD=\frac{CE\cdot AD}{AE}=\frac{224\times 300}{168}$ 400 yds.

In the similar Δs FBD, AND,

$\frac{AN}{FB}=\frac{AD}{FD}$ $\therefore$ $AN=\frac{FB\cdot AD}{FD}=\frac{189\times 300}{252}=225$ yds.

In the similar Δs. AOD, AKL,

$\frac{LK}{OD}=\frac{AL}{AD}$

In the similar Δs. AND LKD.

$\frac{LK}{AN}=\frac{LD}{AD}$ $\therefore$ $\frac{LK}{OD}+\frac{LK}{AN}=\frac{AL+LD}{AD}=\frac{AD}{AD}=1$

$\therefore$ $\frac{LK(AN+OD)}{OD.\ AN}=1$ $\therefore$ $LK=\frac{OD\ AN}{AN+OD}=\frac{400\times 225}{625}=144$ yds.

In the similar Δs AND LKD

$\frac{LD}{AD}=\frac{LK}{AN}$ $\therefore LD=\frac{AD\ LK}{AN}=\frac{3\ 0\times 144}{225}=192$ yds.

$AL=AD-LD=300-192=108$ yds.

In the similar Δs. ABF, QCE

$\frac{QE}{CE}=\frac{AF}{BF}$ $\therefore QE=\frac{AF,\ CE}{BF}=\frac{48\times 224}{189}=\frac{512}{9}$ yds.

$QE+ED=QD=\frac{512}{9}+132=\frac{1700}{9}$ yds.

In the similar Δs. MPD, ECD; $\frac{MD}{ED}=\frac{PD}{CD}$

In the similar Δs. DCQ, DPA

$\frac{AD}{QD}=\frac{PD}{CD}$ $\therefore \frac{MD}{ED}=\frac{AD}{QD}$ $\therefore$ $MD=\frac{AD,\ ED}{QD}=\frac{300\times 132\times 9}{1700}=\frac{3564}{17}$ yds.

$AM = AD - MD = 800 - \frac{3564}{17} = \frac{1536}{17}$ yds.

In the similar Δs. PMD, CED

$\frac{PM}{MD} = \frac{CE}{ED} \therefore PM = \frac{MD, CE}{ED} = \frac{3564}{17} \times \frac{224}{132} = \frac{6048}{17}$ yds.

In the similar Δs. ABF, APM

$\frac{AP}{AB} = \frac{PM}{BF} \therefore AP = \frac{AB, PM}{BF} = \frac{195}{189} \times \frac{6048}{17} = \frac{6240}{17}$

In the similar Δs, ECD, MPD

$\frac{PD}{CD} = \frac{PM}{CE} \therefore PD = \frac{CD, PM}{CE} = \frac{260}{224} \times \frac{6048}{17} = \frac{7020}{17}$

From the example given above, we can infer that the ancient Mathematicians understood very well Pythagora's theorem and the principle of similar triangle. Brahmaguptacharya says that, in cyclic quadrilateral, the two diagonals can be found when the four sides of the figure are known.

कर्णाश्रितभुजघातैक्यमुभयथान्योन्यभाजितं गुणयेत् ।
योगेनभुजप्रतिभुजवधयोः कर्णौ पदे विषमे ॥

If the sum of the products of the sides opposite to the first diagonals in a cyclic quadrilateral is multiplied by the sum of the products of every two opposite sides of the same figure and divided by the sum of the products of the sides opposite to the second diagonal, the root of the quotient is second diagonal. Similarly, the first diagonal can be known.

The theorem is proved in the following manner.

$Ac^2 = a^2 + b^2 - 2ab \text{ Cos. } B.$

$\text{Cos. } B = \frac{a^2 + b^2 - c^2 - d^2}{2(ab + cd)}$

$AC^2 = a^2 + b^2 - \frac{2ab(a^2 + b^2 - c^2 - 1^2)}{2(ab + cd)} = \frac{(ad + bc)(ac + bd)}{ab + cd}$

$BD^2 = a^2 + d^2 - 2ad \text{ Cos. } A.$

$\text{Cos } A = \frac{a^2 + d^2 - b^2 - c^2}{2(ad + bo)}$

$\therefore BD^2 = a^2 + d^2 - \frac{2ad(a^2 + d^2 - b^2 - c^2)}{2(ad + bc)} = \frac{(ac + bd)(ab + cd)}{ad + bc}$

The area of a triangle or a cyclic quadrilateral can be found by the sides of the figure. This is expressed by two formulae.

1. Area of a triangle $= \sqrt{s(s-a)(s-b)(s-c)}$.
2. Area of a cyclic quadrilateral $= \sqrt{(s-a)(s-b)(s-c)(s-d)}$

The very same formulae are given by the following sloka in the Leelavati..

सर्वदोर्युतिदलं चतुःस्थितं बाहुभिर्विरहितञ्च तद्वधात् ।
मूलमस्फुटफलं चतुर्भुजे, स्पष्टमेवमुदितं त्रिबाहुके ॥

Half the sum of the sides are decreased by the sides and the root of the product of the results is the area of the triangle, but not accurate in an ordinary quadrilateral. So, it is accurate in the cyclic quadrilateral.

From the above examples, the public may understand how far the Mathamatics developed in ancient times. After Bhaskaracharya, Mathematics and Astronomy were neglected to study though other sciences Tarka, Vyakarana, Vedanta, and Meemamsa developed very much. Theories and principles are unknown to the Almanac-makers and Astrologers of now-a-days in India. Very few people, I think they can be counted in our fingers, understand the standard works written by our ancient men Bhaskaracharya, Varahamihira, Aryabhata etc.

I am sorry to inform the public, those works, in course of time, will be unintelligible like Babylonian inscriptions if the state of neglect in studying Astronomy, continues.

॥ श्री गणेशायनमः ॥

॥ राघवचरितम् ॥

दाता पदं शाश्वतमाश्रितानां
वातात्मजावेदितवाञ्छितार्थः ।
जेता रिपूणां रजनीचराणां
सीतासहायः श्रियमातनोतु ॥ १ ॥

ख्यातस्स नामाखिलनन्दनीयो
महीपतिः शाहजि नामधेयः ।
प्रतापभाजां प्रथमं यमाहु
र्ज्योतिष्मतां भानुमिव प्रशस्तम् ॥ २ ॥

यदीयसाचिव्यसमेधितश्री
र्दिल्लीपतिर्भूरि कुतूहलेन ।
प्रायच्छदत्यच्छसितातपत्र
ध्वजादिनानाविरुदाङ्कलक्ष्मीम् ॥ ३ ॥

पतिं तमेनं प्रमदामनोज्ञं
मोहादवृण्वन् महिला हि बह्व्यः ।
महौजसस्तासु च तस्य जाता
स्सुतास्सुवीराः सुगुणाभिरामाः ॥ ४ ॥

रत्नेषु मुक्ताफलवद्ग्रहेषु
शीतांशुवत्कल्पकवद्द्रुमेषु ।
अभ्यर्हितस्तेष्वभवच्च धीमा
नेकोजिनामा नृपसार्वभौमः ॥ ५ ॥

विधायशत्रून् विनतान् बलेन
तञ्जाधिपस्सोयमभून्निजेन ।
स्वविक्रमावर्जितसत्वभाजो
मृगेन्द्रता हि स्वयमेव लोके ॥ ६ ॥

विश्वंभरो ऽसाविहदीव्यतीति
स्वयं च लक्ष्मीरवतीर्य भूमौ ।
दीपाम्बिकेति प्रथिता पतिंत
मविन्ददिन्दुं किल रोहिणीव ॥ ७ ॥

तस्यामजायन्त सुतास्त्रयोस्य
शस्त्रे च शास्त्रे च निकामदक्षाः ।
तेष्वग्रजन्मा जगति प्रतीत
श्शाहेन्द्रनामा जितभोजकीर्तिः ॥ ८ ॥

तस्यानुजन्मा तपनातिचण्ड
प्रतापभूमिः प्रथमानलक्ष्मी ।
जगत्त्रयद्योतिजयापदानो
जयत्युदारः शरभेन्द्रनामा ॥ ९ ॥

प्रौढैः कवीन्द्रैः परिशीलनेन
विज्ञाय साहित्यविलासभेदान् ।
करोति काव्यं रघुवीरगाथा
पवित्रितं सैष मुदे बुधानाम् ॥ १० ॥

॥ श्रीगणेशायनमः ॥

अस्ति प्रसिद्धा नगरी रघूणा
मलङ्घ्यसीमा परिघावरैर्युता ।
यस्यामजः कीर्तिसितातपत्र
च्छायामधिष्टाय शशास पृथ्वीम् ॥ ११ ॥

आखण्डलार्धासनभागजस्त
माशाधिपानामभयप्रदाता ।
परंतपः पङ्क्तिरथाभिधान
स्तस्येन्दुमत्यां तनयो बभूव ॥ १२ ॥

एकं शरीरस्य बभार भारं
यस्मिन्मही शासति वृत्रशत्रुः ।
तस्यैकवीरस्य जगत्त्रयेऽपि
न दुर्लभं वस्त्वपि किंचिदासीत् ॥ १३ ॥

इत्थं महीं पालयतो नृपस्य
षष्टिः सहस्राणि समग्रमस्य ।
ययुः समानामनपत्यताया
श्चिराय चिन्ता स्मरतो बभूव ॥ १४ ॥

ततो वसिष्ठानुमतौ स्थितो ऽसा
वालोक्य सर्वानपि मन्त्रिवृद्धान् ।
आहर्तुमिच्छाम्यहमश्वमेध
मभीष्टसिद्ध्यै तुरगो विमोच्यः ॥ १५ ॥

समे शुचौ संप्रति यज्ञभूमि
र्विधीयतामुत्तरतः सरय्वाः ।
समित्कुशादीनि च संभ्रियन्ता
मित्याबभाषे सदसि क्षितीशः ॥ १६ ॥

निशम्य ते भाषितमीश्वरस्य
सुधाभिषिक्ता इव निर्वृताङ्गाः ।
तत्साधुकारै राभिनन्द्य जग्मु
स्सोऽपि स्वमन्तःपुरमाविवेश ॥ १७ ॥

स्त्रियश्च सर्वा नृपतेर्मुखाब्जा
दभीष्टवृत्तान्तममुं निशम्य ।
प्रसन्नवक्त्राम्बुरुहा बभूवुः
फुल्लारविन्दा इव पुष्करिण्यः ॥ १८ ।

तस्मिन् मखे राजनि दीक्षिते ते
वसिष्ठमुख्यै र्मुनिभिर्विधिज्ञैः ।
अन्ये मुनीन्द्रा नरलोकपाला
विरिंचिमुख्याश्च सुरास्समीयुः ॥ १९ ॥

य ऋत्विजो यज्ञवरे नियुक्ता
य ऋष्यशृङ्गप्रमुखाश्च सन्तः ।
आरेभिरे ते विधिवद्विधिज्ञा
स्ते पुत्रकामेष्टिमपत्यहेतोः ॥ २० ॥

तस्मिन्मुहूर्ते विबुधास्समस्ता
स्तोतुं प्रवृत्ताः पुरुषं पुराणम् ।
सोऽपि स्वयम्भूर्भगवाननन्त
स्तत्राविरासीद्धृतशङ्खचक्रः ॥ २१ ॥

विश्वात्मने विश्वसृजे क्रमेण
विश्वस्य भर्त्रे लयकारकाय ।
विश्वाधिकायाद्भुतविग्रहाय
वेदान्तवेद्याय नमः परस्मै ॥ २२ ॥

त्वमेव विश्वाधिक विश्वमेत
त्त्वय्येव जातं निखिलं त्वदीयम् ।
त्वया विना न प्रतिभाति किंचि
त्त्वामेव तस्माच्छरणं व्रजामः ॥ २३ ॥

इति स्तुतो देवगणैः प्रसन्नो
गभीरया प्राह गिरा मुरारिः ।
मावं सुरास्संप्रति युष्मदीयं
जानामि पौलस्त्यभयानुविद्धम् ॥ २४ ॥

अहं सुरा! दाशरथिर्भवेयं
दशाननं संयति पातयेयम् ।
चिराय राज्यं परिपालयेयं
ततःपरं धाम निजं भजेयम् ॥ २५ ॥

इतिप्रगल्भैर्वचनैरमोघै
राश्वास्य लेखानखिलान् मुरारिः ।
चतुर्मुखे पश्यति सावधानं
चिरंतनस्तत्र तिरोबभूव ॥ २६ ॥

इन्द्राग्निमुख्याऽनमरानृविलोक्य
पितामहोऽथ स्वयमाबभाषे ।
तिर्यक्षु पुत्रान्सृजताशुनेति
साहाय्यहेतोर्युधि राघवस्य ॥ २७ ॥

वायुर्हनूमतमन्थाञ्जनायां
सुरेन्द्रसूर्यप्रमुखानिलिम्पाः ।
ते वालिसुग्रीवमुखान्कुमारा
नजीजनन्योनिषु वानरीणाम् ॥ २८ ॥

वषट्कृते होतृवरेण वेद्या
माज्वल्यमाने सति हव्यवाहे ।
पाणौ वहन् पायसपूर्णपात्र
मग्रे पुमानाविरभूदृषीणाम् ॥ २९ ॥

उद्भूतमर्कं हुतभुक्सकाशा
द्दामरत्नाभरणं पुमांसं ।
दृष्ट्वा पुरः पायसपात्रहस्तं
प्रजेश्वरः प्रीतमना बभूव ॥ ३० ॥

स पूरुषः पायसपूर्णपात्रं
गृहाण राजन् गृहिणीत्रयाय ।
विभज्य देहीत्यभिधाय राज्ञः
करे दिशन्नेवतिरोबभूव ॥ ३१ ॥

तथेति राजा विनयाभिनम्रः
प्रसादमेनं प्रतिगृह्य मूर्ध्ना ।
आनन्दधारामिरिवाभिषिक्तो
दातुं प्रियाणां सविधं जगाहे ॥ ३२ ॥

अर्धं ददौ कोसलराजपुत्र्यै
द्विधा विभज्यैव स मध्यमायै ।
अर्धार्धभागद्वयमप्यकस्मा
दुपागतायै मगधेशपुत्र्यै ॥ ३३ ॥

काकुत्स्थवंशार्णववृद्धिबीजा
न्यानन्ददातॄण्यखिलामराणाम् ।
दधुर्महिष्यः समकालमेव
महीपते दौहृदलक्षणानि ॥ ३४ ॥

संभावनामात्रपदानि यानि
दिने दिने चाक्षुषतां गतानि ।
कालेन वृद्धिं गमितानि तानि
भूयोऽपि तासामुदराणि रेजुः ॥ ३५ ॥

स्तनेषु वृद्धिं गमितेषु तेन
रोमावलीषु स्फुटतां गतासु ।
गभीरनाभौ निहितेन्द्रनील
स्तम्भे निबद्धाइव ता विरेजुः ॥ ३६ ॥

आसां वधूनामतिगौरवेषु
वितेनुरुद्धावितचूचकानि ।
पातित्यभीत्या कुचमण्डलेषु
निबद्धकालायसकीलशङ्काम् ॥ ३७ ॥

आखण्डलाद्याः सुहृदो निलिम्पा
नृपस्य साहाय्यकजागरूकाः ।
यतश्च दिव्यानि समीहितानि
पुरोगतानीव बभूवुरासाम् ॥ ३८ ॥

क्रमेण चक्रे विधिवद्विधिज्ञः
तासां प्रियः पुंसवनादिकर्म ।
ततःप्रसन्नान्युदराणि तानि
विष्णुर्विभक्तः प्रविवेश तेषु ॥ ३९ ॥

रक्षोघ्नकर्माणि स वैष्णवानि
रक्षार्थमासां विधिवच्चकार ।
मासाः प्रयाता नव शैशिरेण
कालो वसन्तः स्वयमाजगाम ॥ ४० ॥

माकन्दवाटी नवमञ्जरीणां
मनोहराणामपि माधवीनाम् ।
मरन्दपाथोलवभारवाहो
मन्दं ववौ चन्दनगन्धवाहः ॥ ४१ ॥

वियोगिनीनामपि मानिनीना
माज्ञाक्षराणीव मनोभवस्य ।
पुंस्कोकिलानां पथिकैस्सखेदं
वने वने शुश्रुविरे रुतानि ॥ ४२ ॥

वासन्तिकामल्लिमतल्लिकाना
मामोदिताशेषवनस्थलीनाम् ।
मरंदभारा नतमञ्जरीषु
मधुव्रतानां प्रकराविरेजुः ॥ ४३ ॥

उद्यानचूतेषु विकस्वरेषु
मन्दानिलान्दोलितपल्लवेषु ।
उद्दामभृङ्गीकुलझंकृतेषु
महोत्सवोऽभून्मनुजाधिपानाम् ॥ ४४ ॥

ग्रहेषु पञ्चस्वपि चोच्चगेषु
सेन्दौ गुरौ कर्कटके नवम्याम् ।
ऋक्षे पुनर्वस्वभिधे कुमार
मसूत देवी प्रथमा नृपस्य ॥ ४५ ॥

सा मध्यमा केकय राजपुत्री
ततोऽपरेद्युः सुषुवे तनूजम् ।
ततोऽपरेद्युः मगधेशपुत्री
पुत्रद्वयं पुण्यवदभ्यसूत ॥ ४६ ॥

दैवास्तदा दुन्दुभयो विनेदुः
देव्यः समस्ता ननृतुः समेताः ।
जगत्प्रसन्नं जनमानसानि
पुल्लारविन्दप्रतिमान्यभूवन् ॥ ४७ ॥

चकार काले तनयेषु रामं
ज्येष्ठं स नाम्ना भरतं द्वितीयम् ।
तदुत्तमं लक्ष्मणमग्रजातं
शत्रुघ्नमुत्प्रेक्ष्य समभ्ययोगम् ॥ ४८ ॥

अङ्काधिरूढांस्तनयान्निरीक्ष्य
चिराय तृप्तो न बभूव भूपः ।
अप्राप्तपूर्वानतिकृच्छ्रलब्धा
नाकिंचनोर्थानिव मुक्तबन्धान् ॥ ४९ ॥

दिने दिने वृद्धिमुपागतानां
मध्ये चतुर्णामपि रामभद्रः ।
रराज कान्त्या वपुषा विशेषः
भानुर्ग्रहणामिव भास्वराणाम् ॥ ५० ॥

सलक्ष्मणं दाशरथिं समन्ता
द्विम्बागतं तं मणिकुट्टिमेषु ।
उद्धर्तुकामं नृपतिं निरीक्ष्य
सहस्तताल जहसुस्तरुण्यः ॥ ५१ ॥

डोलान्तरे भोगिवरे शयानं
निरीक्ष्य बालं विनिवेदयन्तीम् ।
धात्रीं निनिन्दुः नरदेवपत्न्यो
दृष्ट्वैव रामं सहलक्ष्मणेन ॥ ५२ ॥

सवृत्तचौलांस्तनयानभिज्ञ
श्चक्रे तृतीये वयसि क्षितीशः ।
तथोक्तकालेषु कृतोपनीती
नधीतवेदांश्च पुरोहितेन ॥ ५३ ॥

सबालभावं चलकाकपक्षं
मत्वा ऽऽशरान्तं हृदि राममेव ।
आनेतुकामो मखरक्षणार्थं
तं कौशिकः पङ्क्तिरथं प्रपेदे ॥ ५४ ॥

समापतन्तं तपसा ज्वलन्तं
व्यस्यस्ततां नेतुमिदं समर्थम् ।
करे दधानः स्वयमर्घ्यपात्रं
प्रत्युज्जगामाशु रघुप्रवीरः ॥ ५५ ॥

ततो मुनीन्द्रैर्बहुभिः सभायां
नृपैरनेकैरपि मन्त्रिवृद्धैः ।
स भद्रपीठेषु समुत्थितेषु
नृपेण दत्ते निषसाद पीठे ॥ ५६ ॥

तमर्चयित्वा विधिनैव साधु
विनम्रमूर्तिर्विनयेन हृष्टः ।
महीपति मन्त्रविदित्युवाच
मध्येसभं मानवपुङ्गवानाम् ॥ ५७ ॥

कच्चिन्मुनीनां तपसो ऽन्तरायः
श्रौवापदः कोप्यथ दैविको वा ।
तवैव कर्तुं हृदि वर्तते वा
वसुन्धरादक्षिणसप्ततन्तुम् ॥ ५८ ॥

महामुने संप्रति मादृशाना
मनुग्रहायैव तवागमोऽयम् ।
विश्वानि सर्वाण्यधरोत्तराणि
कर्तुं समर्थस्य किमस्ति कार्यं ॥ ५९ ॥

इत्थं मुनिः पङ्क्तिरथेन धीरः
सम्भावितः शस्त्रभृतांवरेण ।
तपोबलेनार्जित विप्रभावः
संभावनापूर्वममुं जगाद ॥ ६० ॥

सुरारियुद्धेषु सहस्रनेत्रः
समीक्ष्यते तावकबाहुवीर्यम् ।
तपोधनानामपि मादृशानां
राजन्भवानेव तपोनिदानम् ॥ ६१ ॥

यास्याम्यहं पर्वणि यष्टुकामो
धनुर्गृहीत्वा सशरं समेत्य ।
सुबाहुमारीच मुखाशरेभ्यो
मम क्रतुं रक्षतु रामभद्रः ॥ ६२ ॥

इति ब्रुवन्तं तमृषिं जगाद
महीपति र्बालक एष रामः ।
त्वया समेष्याम्यहमेव धन्वी
सार्धं मुने पार्थिववाहिनीभिः ॥ ६३ ॥

मम क्रतुं रक्षितुमाशरेभ्यो
बालो ऽपि सन्राघव एव दक्षः ।
विना विवस्वंतमुदेतिकोवा
निहन्तु मुच्चैर्जगदन्धकारम् ॥ ६४ ॥

निशम्य वाचं मुनिपुङ्गवस्य
निरीक्ष्यचेक्ष्वाकुकुलस्य धर्मं ।
आहूय रामं सहलक्ष्मणेन
तस्मै ददानीति स निश्चिकाय ॥ ६५ ॥

अङ्के समारोप्य तदा क्षितीशो
मूर्धानमाघ्राय सलक्ष्मणं तं ।
आशीर्वचोभिस्तुविधाय रक्षा
मालिङ्गय तस्मै मुनये दिदेश ॥ ६६ ॥

स्वस्त्यस्तु राजन्भवते मखार्थं
गच्छामि रामेण सलक्ष्मणेन ।
इति प्रगल्भै र्वचनैरुदारं ।
राजानमापृच्छय ययौ मुनीन्द्रः ॥ ६७ ॥

अग्रे ययौ गन्धवहोनुकूलः
सपुष्पवृष्टि र्जलदस्ततोनु ।
ततःपरं गाधिसुतो मुनीन्द्रः
क्रमेण पश्चाद्ययतुः कुमारौ ॥ ६८ ॥

तौ बालकौ भानुकुलावतंसौ
मुनेः प्रभावात्पथि दुर्गमेऽपि ।
पीतामृता वात्ततनू इवेन्दो
र्नैमम्लतुः पावकभानुमंतौ ॥ ६९ ॥

अग्रे सरः पद्मपलाशनीलं
तीरे पुनःसान्द्रदलाः पलाशाः ।
इत्युक्त माकर्ण्य स रामभद्रः
शरासनेनं समधत्त तूर्णम् ॥ ७० ॥

कासार तीरेष्वति शीतलेषु
वटद्रुमाणां विटपैर्विनम्रैः ।
विश्रम्य विश्रम्य पथि प्रयातान्
स रामभद्रः पथिकानपश्यत् ॥ ७१ ॥

श्यामायमानासु वनस्थलीषु
चरन्तमत्युन्नतशाद्वलासु ।
उदग्रशृङ्गं स निरीक्षमाणं
गवां समूहं पथि पश्यति स्म ॥ ७२ ॥

आधावमुच्चैर्मृगयूथमग्रे
संहर्तुकामे सति रामभद्रे ।
अनागसं न प्रहरन्ति सन्त
इत्याबभाषे पथि गाधिसूनुः ॥ ७३ ॥

प्रयाति भानौ दिनमध्यभागं
यान्ति स्म पान्थाः पथि यामपेक्ष्य ।
छाया तरोर्मूलमवाप साऽपि
भयादिवात्यन्तकठोरतापात् ॥ ७४ ॥

व्योमाङ्कणे शाद्वलविभ्रमेण
धावत्सु सर्वत्र तुरङ्गमेषु ।
पर्याकुलेष्वातपभारखेदात्
मन्दं ययौ व्योमनि चण्डभानु : ॥ ७५ ॥

मरीचिका वीक्ष्य मरौ समन्तात्
मृगेषु धावत्सु पिपासितेषु ।
रामेण सार्धं स सलक्ष्मणेन
तीरं सरय्वा रुचिरं प्रपेदे ॥ ७६ ॥

उन्नम्रशाखासु वनस्पतीनां
निबद्धचीराजिनवस्त्रखण्डैः ।
संलक्ष्यमाणं मुनिभिः सरय्वा
प्रपेदिरे ते तटभूमिभागम् ॥ ७७ ॥

छायासु विश्रम्य तटद्रुमाणां
विहृत्य तोये सरितःसरय्वाः ।
निर्वर्त्य माध्याह्निकमापतुस्तौ
पार्श्वं मुनीन्द्रस्य भयावनम्रौ ॥ ७८ ॥

तौ वीक्ष्य बालौ तपनप्रभावौ
विरिञ्चिमध्ये मुनिपुङ्गवानाम् ।
गृहाण वत्सेति स मन्त्रजालं
दिदेश रामाय बला बले च ॥ ७९ ॥

तन्मन्त्रजालं सकलार्थदोग्ध्रयौ
विद्ये च ते विश्वधियां जनन्यौ ।
मुनीन्द्रमुख्यादुपलभ्य रामः
शुचौ सहस्रांशुरिवावभासे ॥ ८० ॥

सराजपुत्रेण मुनीश्वरेण
तदा सरय्वास्तटभू रराज ।
समित्समूहैरभिवर्धितेन
शिखित्रयेणाध्वरवेदिकेव ॥ ८१ ॥

तत्रैव सायं समये मुनीन्द्रैः
अन्वास्य सन्ध्यामपि पश्चिमां ते ।
आस्वाद्य मूलान्यमृतोपमानि
पयांसि पीत्वा सुषुपुःसुखेन ॥ ८२ ॥

भोगीन्द्रभोगप्रतिमानबाहुं
शयानमग्रे समवेक्ष्य रामम् ।
प्रगल्भवाक्य प्रभवप्रभावं
प्राबोधयद्वाग्भिरसौ प्रभाते ॥ ८३ ॥

उत्तिष्ठ तूर्णं पथि पश्य राम
सान्ध्यं विधातुं चलतो मुनीन्द्रान् ।
उड्डीय नीडादुपरिद्रुमाणा
मुत्कूजतश्चित्ररवान् शकुन्तान् ॥ ८४ ॥

मुनिवरवचनं निशम्य शय्यां
मृदुतरशाद्वलकल्पितामपास्य ।
अतिशिशिरजलेऽवगाह्य जप्यं
नृपतनयौ मुनिभिर्वितेनतुस्तौ ॥ ८५ ॥

इति श्रीमदभिजातभोंसलकुलकलशजलधिसम्पूर्ण तुहिनदीधितेरखिलधारणीपालमकुटतटनिबिडितमणि किरणपटलमञ्जरीपिञ्जरितचरणपङ्कजस्य सकल कल्याणगुणसेवधेः एकमहाराजस्य तनयेन तदयुतगुणसमधिक शुभगुणमणिगणमहोदधेः सकल भाषाद्भुतसरल संदर्भगुणगरिमसमभिव्यञ्जितनिज सरस्वतीपूरुषावतारभावस्य शाहजिमहीबिडौजारे रनुजन्मना शरभोजिराजेन कृते सङ्ग्रहरामायणे राघवचरिते महाकाव्ये प्रथमः सर्गः ॥ १ ॥

॥ श्रीकृष्णचरितम् ॥

(अगस्त्यकृतिः)

तत्क्षणादेव नन्दस्य नन्दनोद्भूतिसंभृतप्रीतेरादेशेन सर्वतो निबध्यमानविविधांशुकतोरणश्रीसुलभसुरचापविभ्रमम्, उन्नम्यमानध्वजम्, उच्चार्यमाणमङ्गलालापम्, आगृह्यमाणपूर्णपात्रम्, आवर्ज्यमानतैलधाराभिषिक्तसकलजनम्, हारिद्ररसोपलिप्यमानविपुलश्मश्रुभारस्थविरम्, मिथः प्रक्षिप्यमाणनवनीतपिण्डखण्डपङ्किलाखिलाङ्गनम्, आपूर्यमाणशृङ्गम्, वाद्यमानमर्दलम्, प्रवर्त्यमानकरतालकलयानुकूलनृत्यमधुपानमत्तनर्तकम्, मुच्यमानवत्सशतोल्लङ्घनशोभितम्, गोपकुलमखिलमभवत् ।

प्रभातायां च यामिन्यां स्वयमपि हरिजन्ममहोत्सवाचरणदोहलसलिलोत्क्षेपणकेलिमिव च कर्तुमखिलाभिरपि तारकाभिरपरमकूपारमुपगते शशिनि प्राभातिकवचननरलासु वल्लिनस्तवकासु नृत्यन्तीष्विव लतासु विकचारविन्दविगलन्मधुशीकरदुर्दिनच्छलात् आनन्दाश्रु वर्षन्तीष्विवोद्वमन्तीषु नलिनीषु प्रमोदादिव परस्परमालिङ्गत्सु रथाङ्गमिथुनेषु विविधकुसुमशीधुपानमत्ते सहर्षमिव गायति भ्रमरकुले कुलायमण्डनोड्डीनेषु कृतविरुतिषु मङ्गलशब्दमिवोच्चारयत्सु शकुनिषु क्रमेण चोदयाचलशिरश्चुम्बिनि बालमातपं किरति कुङ्कुमचूर्णमुष्टिमिव दिङ्मुखेषु दिवसकृतौ, व्रजपतिः पुरोधसा परिदिष्टेन वर्त्मना स्नात्वा दत्वा बहून् व्रीहिकूटान् सवत्सा गाः स्वर्णजातं च द्विजातिभ्यः सुतमुखकमलं दिदृक्षुरभितो निबद्धनिम्बपल्लवदामनिकुरुम्बम्, अभिनवगोमयलेखाङ्कभित्तिपुटम्, उभयभागवेदिकानिर्मितपूर्णकलशम्, आकलितरङ्गवल्लीवलयचित्रलिप्ताजिरम्, अजिरभुवि सङ्गताभिरितरेतराकर्षणशब्दायमानशङ्खवलयाभिरंसदोलायितकनककुण्डलाभिः श्रुतशिखरलम्बमानविकटपत्रिकाभिः सकृदुपयुक्तताम्बूलरागरञ्जिताधररुचकचारुभिः, हरिद्रारसार्द्रललिताक्षततिलकविलसदलिकाभिः, अलिकुलमलिनचिकुरपल्लवोल्लासिमालिभिः, सव्रीहिपात्रहस्ताभिः, प्रज्वलितदीपिकाराजिराजमानभाजनधारिव्रजवधूभिरध्यूषितं सूतिकाभवनमगमत् ।

तस्य च द्वारभागस्थितप्रस्नुतस्तनयुगक्षरत्क्षीरोत्सिक्तोत्तरीयवाससो मातुरङ्कपर्यङ्कादादाय रोहिण्या संमर्पितम्, उत्क्षिप्तताम्रपादम्, बालं भास्वन्तमालालकरम् कोमल .... नभोनीलम्, प्रसवसमयसंनिहितलक्ष्मीकम्, सहस्रनयनप्रेक्ष्यं नन्दनं विलोक्य नन्दः परं ननन्द ।

अथ सूतकवासरावमाने वसुदेवादेशेन गर्गनामा पुरोहितः प्रातर्निर्गत्य मथुरायाः मधुमथननिवासदृश्यमानसकलकुशलपोषं घोषमुपागमत् ।

तत्र च व्रजपतिना बन्धुभिः सह प्रत्युद्गमनेन कल्पितातिथिसत्कृतिः, सुखोपविष्टश्च विष्टरे मुहूर्तमिवास्थित्वा तमप्राक्षीत् । अपि कुशलमायुष्मतः सुतजन्ममहोत्सवेनेति । सोऽप्यब्रवीत् । भगवन् किं नाम कुशलं न सुवते विशेषास्त्वदाशिषां फलेग्रहयः । अन्यच्च सत्यमिदं संपत् संपदमनुबध्नातीति । यत्तस्मिन्नेव पुत्रोदयावसरे भोजनाथेन सुहृदपि निगलबन्धनतो विमोचित इति मम कर्णपथमायुष्मतीयं प्रवृत्तिरवतीर्णवतीति । पुरोधास्तु पुनरिदं जगाद । व्रजपते सोऽप्यमुना पुत्रजन्मना कारानिवासदुःखमिव पुरातनसुतापायशोकमप्यहासीदिति । नन्दस्तु किंकारणमेतद्विमोचनस्येति तमपृच्छत् । स च तस्मै रहसि रौहिणेयजननादारभ्य मधुमथनोदन्तमखिलमपि मथुरानाथप्रसादपर्यन्तमाचचक्षे ।

नन्दस्तु तमाकर्ण्य विस्मयानन्दनिष्पन्दपक्ष्मणा

चक्षुषा सुचिरं स्थित्वा सभय इव पुनस्तमप्राक्षीत्। भगवन् निशम्य चण्डिकावचनमर्भकमिममसुरपतिः किमन्वेषयिष्यतीति । गर्गस्तु सस्मितं व्याजहार । भद्रं सम्यक् त्वया पृष्टम् । तदपि निवेदयामि । यदा नाम नृपतिस्तौ निगडबन्धनतो निरमोचयत् तदैव निजगृहं प्रविश्य महाबलपराक्रमान् प्रलम्ब धेनुकारिष्टनाम्नः कपटव्यापारचतुरानसुरान् पूतनां नाम दानवीमप्याहूय विदितयोगनिद्रा गिरो विधाय भवद्भवनवर्तिनो भगवतः प्रकटितबाल भावस्य कैटभारातेरन्वेषणार्थमादिक्षत् ।

चत्वारश्चते जिघांसवः प्रतिविषयं प्रतिपुरं प्रतिग्रामं प्रतिघोषं प्रतिवनं च दितिसुतविमतगवेषणाय जगति पर्यटन्ति । सुहृदपि वसुदेवस्त्वामेवमाह नात्रस्थेयमायुष्मता कंसाय दत्तसांवत्सरिककरेण विधिवत्कृतनामानमात्मजमादाय स्वयमेवगोष्टं गन्त व्यमिति तदरमपि मुहूर्तमिदं शमशून्यं विधेहीतिवचसो विरराम

अथ गगनमध्यमधिरोहति रोचिषां पत्यौ नन्दः सुजन्मनो नन्दनस्य नामकरणोत्सवाचरणाय...... प्रसाधितो नवगोमयोपलेपभरितस्थण्डिलम्, अन्तः- प्रदीप्तमङ्गलप्रदीपम्, अश्वत्थपल्लवमुखैः पूर्णकलशै राधिष्ठितम्, एकतश्च पवित्रमूर्तिभिः श्रुत्युच्चारण चतुरैर्द्विजन्मभिरलङ्कृतं भवनमविशत् ।

तत्र च विमलप्रच्छदपटाच्छादितपीठिकानिषण्ण स्य तस्य पार्श्वे यशोदापुत्रमुपनिषदिव पुराणं पुरुषमुत्सङ्गेन धारयन्ती न्यषीदत् । अनन्तरं च गर्गेण बहुमुखोच्चारितश्रुतिना पितामहेनेव धरणी- तलकृतावतारेण यथाविधिममापिते पुण्याहवाचन- विधौ व्रजपतिरुच्चाटनमन्त्रमिव दुरितस्य, सुचरितपरीपाकमिव श्रुतेः, जन्मसाफल्यमिव जिह्वायाः, सुधानिषेकमिव हृदयस्य, नायकमिव सूक्तिहारयष्टेः, आकर्षणचूर्णमिव संपदः, कुञ्चिका- मिव मोक्षद्वारकवाटस्य, सूनोरम्बुजेक्षणस्य दक्षिणश्रवसि 'कृष्ण' इति नाम प्रणवपूर्व मुच्चारयांबभूव ।

हर्षजलाप्लुतनयनश्च तनयमुत्सङ्गेन धारयन् शिरसि सुचिरमभ्याजिघ्रत् । गर्गस्तु सत्कृतस्तेन तत्रैव तं दिवसमनयत् । अपरेद्युः स्वमेवघोषं प्रस्थाप्य गोपपतिं भोजपुरं जगाम ।

एकदा तु पूतना गोपकुलं प्रविश्य गोपिकारूप धारिणी सुतदिदृक्षया निर्गतायां यशोदायां कपट शिशुभाव सुभगं वटदलमिव बालशयनमधिशयितं निहन्तुकामा कैटभारातिमाससादितवती । आसाद्य च वत्सलत्वाभिनीतहर्षविस्फारितचक्षुषा मुखेन 'अयि किं बुभुक्षितोऽसीति पृच्छन्ती ददामि स्तनमागच्छेति सकृदास्फालनकणत्कारिपारिहार्य भारिणौ प्रसार्य करौ, उज्झितरुदितम्, ऊरीकृत- स्मितम् उत्थातुमिच्छन्तमिव किञ्चिदञ्चितपाणि- पादमादाय तमङ्केन धारयामास । कृत्वा च शिथिलमुरसि दृढनिबद्धमुत्तरीयांशुकग्रन्थिमं- सपर्यस्तवदना दक्षिणकरोदस्तशिरसस्तस्य वक्त्रे वामकराङ्गुलिवलितकञ्चुकं स्तनमदात् ।

तदास्याः स्तनमुभयपाणिपुटपीडितं पिबन् प्राणप्रयाणशङ्कामापूरयन्निव रराज राजीवलोचनः। तेन च पयसासह पीयमानासुः अलं! मुञ्चमुञ्चे ति कथयन्ती........रातनादभीषणेन वपुषा कम्पयन्ती च भूतले पपात पूतना ।

यशोदा तु निर्घातपातनिष्ठुरं निशम्य पतनध्वान मागत्यभयविसंष्ठुलपदं जरठखर्जूरजर्जरकराल वपषं सिरालजङ्घाविडम्बनारालवीरुदञ्चितताल भूमिरुहाम् ।

R. R.

The Early Vedic Religion.

By a Vedantin.

To the student of human nature, the story of the origin, growth, development and (it must be added) the decline of Vedic religion and its rites is a highly interesting and instructive one. Even more instructive is the story of the ascent of Vedic religion from the lowest rung of the ladder of religious belief and rite—the attribution of divinity to and the worship of fire produced by the attrition of two fire-sticks to what in my humble opinion is the highest peak of the Vedantic speculation, the conception of Brahman as नेति नेति (neti neti) (III Brahmana of the 2nd adhyaya of the Brhadaranyakopanishad). This is not the occasion for discussion of the correct interpretation of this passage and its implications. Mine is an attempt at a sketch of early Vedic religion, its origin and its early developments.

The materials available to me for my story are mostly in the Vedas themselves and in our later Sanskrit literature. These materials are very meagre. In the utilisation of these materials there are various difficulties. The Vedas are a collection of fragmentary and ill-arranged records of the beliefs and rites of various periods with intervals of several centuries. It is sometimes extremely difficult to find out from them in respect of particular beliefs or rites which is the earlier and which later. Many Samhitas and Brahmanas have been lost to us. The fragmentary character of the Vedas is pointed out in a legend related in the brahmana relating to the Savitrachayanam in that section of the Taithiriya Brahmana known as the Kathakam.

The story is that Bharadwaja the longest-lived of the Vedic rishis was asked by Indra how he would spend a fourth term of life (Bharadwaja had already attained trayayusham which I think means thrice the normal age of man) if it were granted to him. Bharadwaja said that he would spend it in mastering all the Vadas. Thereupon Indra caused the Vedas to appear before Bharadwaja in the form of three lofty hills and asked him to take a handful out of each telling him that the handfuls represented all that he could master in the additional term of life that might be granted to him and that the Vedas were (अनन्ता:)". "Anantah."

It has also to be noted that even the earliest portion of the Vedas—the Rig Veda Samhita postulates in some of its earliest hymns the existence of the highly complicated but highly organised Jyotishtoma sacrifice with its sixteen officiating priests each with distinct functions assigned to him, and that even in the earliest Brahmana of the Vedas, Vedic rites had become mechanical, the deities of these rites being pushed into the background, the all-sufficiency of the rite with the appropriate Mantras to produce the effect desired by the performer being assumed. Another difficulty is in the interpretation of passages. This difficulty is experienced in all its force in the interpretation of the passage describing the first production of fire by Atharvan the founder (if any single individual could be so termed) of Vedic religion. In view of the above circumstances any story of the Vedic religion must be in the nature of patch work.

According to Mr. H. G. Wells civilisation began with the discovery of fire, vedic religion also began with the discovery of fire—the production of fire by the attrition of two fire sticks. Before coming to the story of the production of fire it might perhaps be not altogether irrelevant to use a lawyer's word and it might also be of some interest to know what the religion if any of our pre-vedic ancestors was that was replaced by Vedic religion. The materials available to me in an old world place like Tanjore are very meagre. To do anything like justice to it would in my opinion require among others an extensive and intensive knowledge on the part of the story-teller of the history and mythology of Assyria and Babylonia of which I am wholly innocent. I try to make the best of the materials at my disposal.

Even the most cursory reader of the Rg Veda Samhita would have noticed and been struck with the fact that the epithet असुर (Asura) is applied to great Vedic deities among others, to Varuna, Savitar, Indra, Mitra-varunau, Rudra, Dyaus and last not the least, Agni. In the 55th sukta in the 3rd Mandala of the Rg Veda Samhita there is the refrain 'Mahat tat devanam asuratvam ekam'' forming the second half of each verse of the sukta. In the 53rd sukta Angirases the earliest performers and developers of Vedic religious rites are termed sons of Asura Dyaus.

To us whose ideas are derived from the later portions of the Vedas and the Puranas with the stories in them of eternal conflicts between the Devas and the Asuras and the Bhagavad Gita division of दैवीसंपत् (Daivi sampat) and आसुरीसंपत् (Asuri sampat) this application of the term 'asura' to great vedic gods and to our ancestors who first practised vedic religious rites must be highly puzzling. Sayana gives varying interpretations of the word suiting the interpretation to the vedic conception of the diety to whom the epithet is applied. The term when applied to Varuna means 'अनिष्टक्षेपणशील the word being derived from a root meaning 'to kill' or 'cause harm' or 'throw off.' When applied to Savitar it means प्राणद (pranada). Here असु (asu) means प्राण (prana). The affix means 'to give'. As an epithet of Indra it means the embodiment of strength or energy असु (asu) being taken to mean 'strength.' Similarly Mitra-Varunau are असुरौ (asurau) because they are "बलवन्तौ". Dyaus is asura because it throws off or prevents sinners from entering its portals. The word असुरं (asuram) in नमोभिर्देवमसुरंदुवस्य 'namobhirdevamasuramduvasya as applied to Rudra in the 42nd hymn of the 5th mandala is also interpreted in a manner suited to the Vedic conception of the god.

According to an unadi sutra असुर (asura) is derived from the root असि (asi) 'to kill' or to cause harm.' Yaska has three alternative meanings (Anandasrama edition Vol. II. p. 867) for the word असुरत्वं (asuratvam) in the Rk hymn already referred to. The first meaning is 'प्रज्ञावत्त्वं' असु (asu) being taken to mean 'प्रज्ञा'. His second meaning 'अनवत्वं (I quote the word as found in the Anandasrama edition of

Yaska's Niruktam with Durgacharya's commentary) is not very clear. The word is probably a misprint for some other word. The third suggestion is that the word असुर (asura) is a corruption or another form of वसुर (vasura) Yaska does not give the meaning of the word वसुर (vasura). But according to the commentator the word वसु (vasu) in 'vasura' means water which to say the least is not a happy suggestion. If ever there was a case for the application of the rule 'अन्याय्यमनेकार्थत्वं (one should not ordinarily attach to a word many meanings) laid down by Mimasakas surely this is one.

In my humble opinion none of the above derivations of the word असुर (asura) and the meanings based on these derivations are satisfactory. The suggestion is neither violent nor far-fetched that the word असुर (Asura) is the sanskritised form of a word borrowed from a foreign language to express the idea of a "Supreme God." Assur also called Asur was the chief deity of the Assyrians. He got his name from that of the capital city of the Assyrians. According to a European scholar the city 'Assur' had its name from the word 'Ausar' meaning water-field.

The ingenious derivations of असुर (asura) न सुर (na sura) and असुषु रमते (asushu ramate) are more ingenious than instructive. The existence of foreign words in the Vedas in an admitted fact and the question about the meanings to be attached to these words has been settled by Jaimini in one of his adhikaranas. The adhikarana in question discusses the point whether foreign words occurring in the Vedas are to receive the interpretation they bear in their own languages or whether by an ingenious process of niruktam or vyakaranam they are to be derived from some sanskrit root and to receive an interpretation suggested by such root. Jaimini decides that the words should be understood to mean the same that they mean in their own language.

The famous Jarbhari Suktam (106th sukta in the 10th maudala) is full of unsanskrit words. Patanjali than whom there is no higher authority in this matter says in his Mahabhashya "बहवोऽहिशब्दाःयेषामर्थानविज्ञायन्ते" (There are many words whose meanings are unknown) and quotes as examples the words Jarbhari, Turpharitu." His commentators Kaiyyata and Nagesa qualify this statement. If I remember aright the late Mr. Tilak a name great in our political history and equally great in Vedic scholarship makes some suggestions in one of his books about the foreign language from which the unsanskrit words in this suktam have in his opinion, been borrowed.

The discoveries made by archaeologists at Mohenjo Daro and Harappa suggest according to them a similarity of culture between that of the Indus Valley and of Sumer. In view of all the above facts it is very likely that the word असुर (asura) which in sanskrit has no satisfactory derivation is the sanskritised form of the Assyrian word 'Asur.' This single circumstance does not by itself necessarily suggest that 'Assur' or 'Asur' was the chief god of our pre-vedic ancestors.

The matter does not end here. The investigation has to proceed further. The question is whether there are any other materials from which we could come to any conclusion about the pre-vedic religion of our ancestors. In my opinion there are materials. Although they are meagre the evi-

dence afforded by them seems to be decisive. The starting point for this investigation is the remarkable fact that in the 'Amarakosa' (I suppose it is the same in our other kosas) one equivalent of the word असुराः (asuras) is पूर्वदेवाः (purva devas.) 'Purva devas' undoubtedly mean former or ex-devas. In the Vedi Brahmana in the sixth kanda of the Taittiriya Samhita 2nd Prapataka 4th Anuvaka there is a story beginng with the words "असुराणां वा इयमग्र आसीत्" (Asuranam Va Iyamagra Asit) (the earth was originally owned by the asuras). The story ends with a gift to the Devas by the Asuras of as much ground as could be enclosed in three circuits made by Indra in the form of a सालावृक (salavrka) (wolf).

The story of the original sovereignty having been in the Asuras and of their gift to the Devas of a portion of the earth with a difference in detail is told in similar language in the 9th Anuwaka of the second Prapataka of the third Kanda of the Taittiriya Brahmana also. The Puranic story of Vishnu's begging Bali for three feet of ground is also in point. In adhyaya 67 of the Vayu Purana (Anandasrama edition) slokas 64 and 65 tell us that there was a sloka of the ancients to the effect that the gods and the great rishis made namaskaram to Hiranyakasipu in every direction to which he turned. The Vayu Purana further relates in slokas 68—93 of its 97th Adhyaya the story of the twelve wars between the devas and the asuras about the division and enjoyment of the patrimony. Sloka 68 begins with the statement that Hiranyakasipu and Bali exercised sovereignty over the three worlds. The statements in the passages are not absolutely clear but there can be no doubt that according to them the sovereignty of the three worlds was originally vested in Hiranyakasipu the eldest son of the Patriarch Kasyapa. That it was enjoyed in turns by the Asuras and the Devas, the turn of the Asuras the elder branch came first, that the Devas interfered with peaceful enjoyment of the Asuras of their turn and that in consequence there were twelve wars ending in the discomfiture of the asuras. The Genealogy of the Asura kings is also given—Hiranyakasipu, Prahlada, Virochana, Bali and Bana. It is also to be noted in this connection that although according to the Puranas, Hiranyakasipu's mother was named Diti, Viprachitti's mother was named Danu that Hiranyakasipu aud his descendants were daityas, Viprachitti and his descendants were danavas both are called by the general term Asuras in the Puranas and in later classical literature. The Taittiriya Brahmanam mentions the Asura king Prahlada Kayadhava and his son Virochana. A word of caution is necessary here. The Purva deva Asuras should not be confounded with persons of later periods also called Asuras. For a correct interpretation of passages in the Vedas and in the Puranas in which the term 'Devas' occurs, it is necessary to assume that the word is applied to three different sets of persons (1) the remote, extremely remote ancestors of our vedic ancestors, (2) the vedic gods, and (3) performers of vedic sacrifies and their officiating priests. In the passage in the Taittiriya Samhita and the passages in the Vayu Purana above quoted the term is applied to the remote ancestors of the Vedic rishis. I think this is the correct view to take in spite of the fact that the Vedic God Indra is mentioned in the Taittiriya Samhita

passage as one of the Devas who begged the Asuras for a share of the earth. There are instances even in classical literature of the term 'Devas' being applied to the pitrs and to royal personages. The Nirukta derivation of 'deva' is देवो दानाद्वा दीपनाद्वा द्योतनाद्वा (devo danandva, dipanadva dyotanadva) Deva is derived from one of the three above roots meaning giving, brightening and shining respectively. Patanjali commenting on Panini's Sutra देवतान्तात्तदर्थे यत् (devatanttattadathye yat) discusses the question of the grammatical accuracy of the form पितृदैवत्य (Pitrdaivatyam) and decides that the form is accurate the derivation being दिवेरैश्वर्य कर्मणो देवः (diveraishvarya karmano devah). (देव is from the root दिव् 'div) meaning exercise of lordship or sovereignty.

It might be fairly inferred from the above pieces of evidence that a race of kings called Asuras were according to Vedic and Puranic traditions sovereigns of the three worlds prior to the beginning of Vedic religion, that they were worshipped as devine beings by our pre-vedic ancestors, and that the word 'Asura' is in all probability the sanskritised form of the name of the Assyrian chief diety 'Assur.' It is a well known fact that some of the Assyrian kings affixed and some prefixed the word 'Asur' or some modified form of that word to their proper names and that they claimed to be the divine offspring of their chief deity. "The deification of the kings of Babylon and Assyria is due to the fact that they were regarded as the representatives of God on earth being his high priests as well as his offspring. Their personal names show that it was a common thing to regard children as the gift of the gods whom their father worshipped. The divine fatherhood thus attributed to them naturally could in the case of those of royal rank give them a real claim to divine birth and honours" (Page 14 of "A Handbook on Babylonian and Assyrian religion" by P. G. Pinches.)

One might be justified in view of the above facts in equating Hiranyakasipu, Prahalada, Virochana Bali and Bana with some Assyrian kings who claimed to be the off-springs of Asur, that our ancestors of the ages prior to the origin of Vedic religion lived in a country that formed part of the Assyrian empire that the religion of the Assyrians was also their religion perhaps forced on them, that like the Assyrians they looked on the Assyrians kings as Asuras—children of Asur and that with the downfall of the Assyrian empire the Asurs lost their divinity. The word Asura alone survived as a term to mean Supreme God. The materials at my disposal do not enable me to go into more detail regarding the Pura deva Asura cult of our ancestors. I now come to another race of divinites who were the denizens of the Pre-vedic Pantheon but did not lose their divinity even after the origin and growth of Vedic religion. The famous Purusha Sukta of the Rig-Veda Samhita (90th hymn in the 10th mandala) ends with a verse-in which a race of beings called Sadhyas with the epihet Purva Devas are stated to have been the denizens of नाक (nakam–a word which means swarga both in the Vedas and the classical Sanskrit) —to attain which the gods performed an yajnam. This verse is a repetition of the verse in the even more famous अस्य वामीय सूक्त Asya Vamiya Sukta—(164th of the first mandala of the Rig Veda Samhita). In the body of the Purasha sukta there is a verse to the effect that the Sadhya Devas and the great Rishis performed a sacrifice

with the mystical Purusha as the victim. This is the only verse in the Vedas in which the Sadhyas are described as Purva Devas. Both in the Taittiriya Samhita and in the Brahmana the story is told that Aditi (the mother of Vedic Gods in general according to some passages in the Vedas and as the mother of the Aditya gods in particular in other passages) desirous of offspring prepared an offering termed ब्रह्मोदनम् Brahmodanam and offered it four times (to the Sadhyas, partook of the remnants of each of the four offerings and begot the eight Vedic Aditya gods—(four sets of twins) In the Taittiriya Samhita as well as in the Aitareya Brahmana the Sadhya gods are said to have been the first to perform the rite of throwing into the big Ahavaniya fire the fire produced by the attrition of two fire-sticks as part of the ritual of a soma sacrifice. From the passages following the above passage of the Taittiya Samhita it can be inferred that the Sadhyas were believed to be the remote ancestors of Vedic rishis.

The Aitareya Brahmana after quoting the verse beginning with the words यज्ञेन यज्ञम् (yejnena yajnam) adds this commentary that the Sadhya gods referred to in the rik are the Vedic metres. This identification is an instance in support of Yaska's statement in his Niruktam "बहुभक्तिवादीनिहि ब्राह्मणानि भवान्त" (Bahu bhakti vadinihi Brahmanani bhavanti) (The Brahmanas are full of statements that are not to be taken in their literal sense) (Yaska's Niruktam—Anandasrama edition Vol. II p. 708.) Yaska in dealing with the Sadhya gods quotes the rik verse above quoted and says साधनात् द्युस्थानो देवगण Sadhanat Dyusthano devagana (A race of deities occupants of heaven) देवा इति नैरुक्ताः । पूर्वं देवयुगमित्याख्यानम् (Deva iti nairuktah Purvam devayugamitiakhyaanam). What is the akhyanam referred to? Is the akhyanam in the Vedas or in any Purana? What is the meaning of Devayugam with which the word Sadhyas are identified in the akhyanam? These points are not clear. Devayugam I take it, refers to a particular time cycle. Identifications of deceased persons with the seasons in which they die-identification in the sense that the soul or spirit (by whatever name it is called) that escapes out of a man's body at his death loses itself in the ऋतु (ritu) (season) in which he dies are common enough in the Vedas. "ऋतवः खलु वै देवः पितरः" (Rtavah khalu vai devah pithrah). (The ritus are in truth the pitrdevas). (The last sentence of the 11th anuvaka 4th prapataka 5th kanda of the Taittiriya Samhita) In some of the Puranas Sadhya are said to be the offspring of Kasyapa by one of his wives called Sadhya—an upabrahmanam not quite consistent with the vedic recognition of them as the denizens of nakam—prior to the ascent of the Vedic gods thereof.

The code of Vedic ritual does not provide for any offering to the Sadhya gods except the brahmaudanam of the Agnyadhana rite and an offering in the Aswamedha. The Sadhyas retained their personality and divinity even after the development of Vedic religion until the mechanisation in the Brahmanas (if one might use this word in this connection of Vedic religion) when they became identified with the vedic metres. The story of the pre-vedic religion of our ancestors will end here. I have devoted more space to this story than I intended.

Observations about the Deccan and Poona Weather made in A. D. 1792—93 and their bearing on the History of Indian Meteorolgy

BY

P. K. GODE, M. A.,

(Curator, B. O. R. Institute, Poona.)

In the *Administration Report (1) of the India Meteorological Department* we find a history of this Department during half a century 1875—1924 in which reference is made to the pioneer work in meteorology in India done by Colonel Pearse as early as A. D. 1785 in Calcutta. These observations though "less unsystematic" cannot stand comparison with the work of a centrally controlled system on uniform lines that was started by Government about 1865. The *Report* further informs us about the observatories established by the East India Company for purely scientific purposes and then traces the history of the Department from which we note below the following dates and events:

A. D.	1792(2)	Madras Astronomical Observatory, built and started.
„	1796	Meteorological observations begun in the above observatory.
„	1821	Colaba Observatory projected.
„	1826	Completion of the building of the Colaba Observatory.
„	1841	Meteorological Work begun in the Colaba Observatory.
„	1864	Government of Bombay appoints a Committee to enquire about and organize the work of the above Observatory on proper lines. A qualified Director appointed.
„	1875	Bombay Meteorological Office, created.
„	1889	Printing of Daily Weather Report for Western India begins.
„	1898	Bombay Observatory placed under the Director General of Observatories.
„	1923	Observatory and Meteorological Office amalgamated under a meteorologist.

1. For the year 1924—25 (Calcutta. 1925). I had access to a copy of this Report through the favour of Director-General of Observatories, Poona. The Director has also called my attention to an article on Meteorology by Dr. A. K. Das in the "*Progress of Science in India*" published by the Indian Science Congress.

2. Ibid. p. 2.—The East India Co. had taken accurate observations from 1847—1855 at Dodabetta, a high peak near Ootacamand. In 1836 the Trivandram Observatory was constructed and it began work in 1842. In 1858 an observatory was started in Calcutta in Park Street, while the Alipore observatory was completed in 1875.

It will be seen from the above chronology that the first observatory in the Bombay Presidency was projected in A. D. 1821 i. e. 29 years later than the starting of the Madras Astronomical Observatory. In view of this fact I was curious to know if there were any observations regarding the weather in the Bombay Presidency made and recorded by any one earlier than A. D. 1821. My curiosity was further roused when I found a description of the Poona and the Deccan weather based on "Observations made on the weather during a period of a year and a half" prior to A. D. 1793 or so and published in A. D. 1794 (1) I, therefore addressed a letter to the Director-General of Observatories Poona, inquiring if he knew of such a description of the Deccan and the Poona weather recorded about 145 years ago. He replied (2) that he was "not aware of any publication giving observations about Deccan or Poona weather, about 145 years ago." I accordingly sent to him an extract of the description referred to above and I am recording it here for the use of students interested in the history of Indian Meteorology. This description reads as follows:—

Page 297—299 of Chapter XXI (Historical and Descriptive Particulars of Canara and the Canarese)

"To conclude our imperfect account of this country, and its inhabitants, we shall give the *result of observations made on the weather during a period of a year and a half* that we were in the upper country; but it must be kept in mind that exact correctness cannot be here expected both on account of the rough manner in which the account was necessarily taken and the losses that we sustained of a great part of the data as noticed in the narrative.

In the month of *January*, the mornings are very cold with considerable moisture from the dewy vapours, until they are dispelled by the Sun, which brings also a light breeze, that decreases afternoon. The *thermometer* is seldom higher than 75° at the hottest part of the day. The winds prevail chiefly from the North-west. Rain is uncommon in this month.

The mornings of *February* are not so cold as in January and the heat of the day is greater, otherwise the weather is much the same.

In *March* hot weather with lightning and now and then a shower of rain may be expected. Towards the end of March the *thermometer* will *sometimes be above 80°* but if not exposed to the Sun the heat of the day is not oppressive.

April is the hottest month in the upper county in which the *thermometer* fluctuates between 75° and 85° but it is sometimes much more as a letter received lately from Poona, mentions that on the *9th of April 1793* the *Mercury at 3 p. m. was at 100°* and had for several days been as high. Rain is frequent in this month particularly in the evening and early part of the night. Thunder and lightning, with blasts of wind, in the evening.

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1. Vide pp. 297 to 299 of Edward Moor's ***Narrative of Operations*** of Capt. Little's Detachment, London, 1794.

2. In his letter dated 21*st June* 1939.

May is also a hot month but the air is rendered cool by the moisture of the atmosphere as rain is in this month very frequent, from the near approach of the South-west monsoon on the Malabar Coast.

In the month of *June* we have felt severe rain at *Poona* and at *Seringpatam* but it does not rain continually, and seldom in the day, as upon the coast. Indeed all our remarks tend to confirm the idea, that this region being so much elevated above the Sea partakes of both monsoons, but feels not the violence of either. *June* is not so hot a month as *April* and *May* but it is still rather unpleasantly so, and the nights are also close and sultry. Thunder, lightning and wind are frequent in this month.

July is a wet month, but the showers are rather frequent than severe. The weather, in regard to heat is much the same as *June*. Thunder and lightning is not uncommon in this month.

The rains abating on the Malabar Coast, there are not many showers in *August*, and the weather in general is moderate and settled. Fogs are seldom seen in the upper country nor are the dews very heavy. Towards the end of *September* the days are hot but somewhat refreshed by morning and evening breezes, which are of longer continuance in *October* and renders that month the pleasantest of the two. Some rain may be expected in this month but no very heavy showers. The monsoon on the Coromandel coast, extends its effects to the upper country and causes showers.

November is a temperate, pleasant month; the mornings in the latter part rather cold; a few showers of rain may be expected. The weather continues to increase in coldness all *December* and is in the mornings rather too severe: the evenings are very pleasant. This and the next month appear to be driest and the coldest of the year.

The *nights*, the year throughout are clear to a degree unknown in Europe or perhaps in the lower regions of India and when moonlight, are inexpressibly serene and pleasant; for very seldom does a cloud intercept the rays of a single star. *The days* are likewise in general very clear."

These observations of weather in Western India appear to me to be of historical importance as they are the earliest to be recorded by an Englishman, so far as Poona and the Deccan weather is concerned. Secondly as the writer informs us they are "*the result of observations made on the weather during a period of a year and a half*", though their "exact correctness" cannot be guaranteed "on account of the rough manner in which the account was necessarily taken and the losses that we (Moor) sustained of a greater part of the data as noticed in the narrative."

It is not my province to compare these observations with the present-day observations and see how far they stand in contrast with the weather observations of to-day with respect to Poona and the Deccan. These observations show British interest in Indian weather of a more scientific type. We are however likely to find casual remarks about Indian weather in the works of foreign writers on India who visited India say from A. D. 500 onwards. It would be worth while

putting these observations together to enable us to see how the Indian weather impressed them at different periods of history. To illustrate my point I shall record here some remark, from *Batutta's Travels*[1] (A. D. 1325—1354) on rain in India. These remarks read as follows:—

"A strange thing about *rain in India*, Yemen, and Abyssinia is that it falls only in the hot weather, and mostly every afternoon during that season, so travellers always make haste about noon to avoid being caught by the rain and the townsfolk retire indoors for their rains are heavy downpours."

In the records of 17th Century also we are likely to find detailed observations on Indian weather owing to the wider contact of Europeans with India commercially and politically. For instance that acute French traveller Bernier in his *Travels*[2] in the Mogul Empire (A. D. 1656-1668), devotes some pages to a description of Indian weather at Delhi and Agra in Bengal, along the Koramandal Coast as far as Ceylon, along the Malabar Coast etc. This description makes interesting reading, but I must leave its evaluation to experts in Indian meteorology for they will have more interest in its details than a layman like myself. As regards the history of ancient Indian meteorology I may invite the attention of readers to an article on the subject published by Dr. Ganganath Jha in Vol. I of the *Allahabad University Studies* some years ago. This article is an index-finger to further studies in the field which should be undertaken by Indian Scholars for the reconstruction of this branch of historical knowledge based on numerous works in Sanskrit pertaining to *Jyotis*, which was one of the six *Vedangas* from very ancient times.

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1. Broadway Travellers, *Ibn Battuta*, London, 1929, p. 109.

2. Constable's Edn. 1891 (London), pp. 431—437. Here Bernier records (1) his answer to the Inquiry, concerning the *Periodical Rains in the Indies* and (2) the Answer to the Inquiry concerning the *Regularity of the Currents of the Sea and the Winds of the Indies* for the benefit of his friend M. Thevenot in France.

NOTES ON MANUSCRIPTS.

RAGHAVACARITAM.

That most of the Maratta rulers of Tanjore besides being patrons of Sanskrit Learning were themselves great scholars is proved beyond doubt from a study of the lives of the Maratta Kings of Tanjore and their works. The kings were eulogised by their proteges and assimilated to Bhoja or Vikramaditya. Sanskrit Learning rose to its pinnacle in the time of King Shahaji (1684 A. D. to 1712 A. D.) which is revealed by his gift of an entire village called after him, Shahajipuram, to a band of 46 pandits well-versed in different branches of Sanskrit Learning. Shahaji himself had composed four works *Chandrasekharavilasa, Sabdaratnasamanvayakosa, Sabdarathasangraha,* and *Srngaramanjari.* This patronage of letters was continued during the reigns of Kings Serfoji I, Tulajaji and Serfoji II. Tulajamaharaja was the author of *Natyavedagama, Sangitasaramrta, Dhanvantarivilasa,* and *Dhavantarisaranidhi* and Serfoji II was the author of *Kumarasambhavacampu, Mudrarakshasachaya, Smrtisangraha* and *Smrtiratnasamuccaya.* Serfoji I the third Maratta ruler of Tanjore (1712 —1728 A. D.) was the author of *Raghavacaritam* the work under notice.

It is sometimes doubted whether King Serfoji I wrote *Raghavacaritam.* The colophon at the end of the second conto containing the name of one Pancaratnakavi contributes to this doubt. In the descriptive catalogue of Sanskrit Manuscripts of this Library (Vol. VI) it is stated that one Anantanarayana. a court-poet of King Serfoji was called Pancaratnakavi. But we have a key to the truth in other cantos. The colophons at the end of all other cantos describe Serfoji as the author of work. It is not possible to doubt the veracity of the repeated statements in other colophons regarding the authorship of the work; and we have to conclude that Serfoji was the real author.

As its very name signifies the theme of the work *Raghavacaritam* is the story of Ramayana. There is a paper manuscript of this work in this Library having No. 3723 (B. L. No. 4758) and is divided into twelve cantos. In the introductory portion of the work the author has given his geneology and has stated modestly at the end of the introduction that he has submitted his work for critical examination at the hands of talented professors of poetry.

प्रौढैः कवीन्द्रैः परिशीलनेन
विज्ञायसाहित्यविलासभेदान् ।
करोति काव्यं रघुवीरगाथा
पवित्रितंसैषमुदे बुधानाम् ॥

In writing this work the author it seems had *Bhojacampu* in his mind. Both the works commence with a description of the capital of the Kosalas each in one verse and from the next verse onwards the history of the poem is commenced from the time of King Dasaratha. The pun on the word पलाश employed by Bhoja in the 49th verse of Balakanda is used by our author in the 70th verse of the first canto. On the whole the style of the work is simple and grand, devoid of verbosity. The first canto of the poem is published in the pages of the Journal.

V. S.

Some opinions on the Journal.

1. The Librarian, India Office Library, London, writes:—

In thanking you for your kindness in sending me the first number of the new Journal of the Tanjore Sarasvathi Mahal Library received to day, I take the opportunity of congratulating you on the appearance of your interesting periodical. The series of descriptive catalogues of which The Tanjore Library has already published so many volumes is making the contents of your library widely known, and I have read with interest the history given in your Editorial of the steps by which the collection has been saved from dispersal and established as a public library. The new periodical should serve as a useful medium for discussions supplement to the descriptive catalogues.

2. A. S. P. Ayyar Esq., M. A. I. C. S. F. R. S. L. Bar-at-law District and Sessions Judge, East Tanjore writes:—

................The contents are varied and interesting.

3. Sahityavidyadhara Sahityavachaspati Dr. M. Krishnamachariar M. A. M. L. PH. D. M. R. A. S. District and Sessions Judge (Retd.) writes:—

................It is very nice idea and reflects credit on the Administrative Committee which has chosen you as the Honorary Secretary............... There is much that is valuable in your library that has to be studied by a good scholar and expounded through a regular organ as the one you have thought of. I hope it will meet with the patronage it deserves.

4. J. B. Chaudhuri Esq., Ph. D., Professor of Sanskrit, City College, Calcutta writes:—

...., ...I am sure this journal will help the Sanskritic world much and I shall indeed be glad to send you my article for publication at my earliest convenience.

5. The "Mail," Madras, dated 22nd October 1939.

The first number of the Journal of the Saraswathi Mahal Library, Tanjore has been published. Edited by Mr. S. Gopalan, Secretary, the journal is published with the permission of the administrative Committee of the Library and is to be issued thrice a year. It is devoted mainly to the study of the important books and Mss. in the Saraswathi Mahal Library housed in the ancient palace at Tanjore and the work promises to be of much value in the interpretation of South Indian culture and the reconstruction of South Indian History as the library contains many important treatises